

# THE HISTORY OF LAPLAND

WHEREIN Are shewed the Original, Manners, Habits, Marriages, Conjurations, &c. of that People.

WRITTEN By JOHN SCHEFFER, *Professor of Law and Rhetoric at Upsal in Sweden.*

At the THEATER in OXFORD. M. DC. LXXIV. And are to be Sold by GEORGE WEST and AMOS CURTEIN.

Imprimatur R. A. BATHURST, Vice-Canc.

July 8. 1674.

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At the Theater in Oxon 1674

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THE

# PREFACE.

*THE Reader may please to take notice, that the diligent and learned Author of this History, (to the writing of which he was commanded, and therein assisted by the Chancellor of Sweden) hath in the whole work taken care to justify what he relates, from the faith of authentic records, the testimony of Historians, and the Discourses of Laplanders themselves, with whom he had ready opportunities of converse. And this he hath don so precisely, that having in the contexture of his work given a full account of what he thought observable in the writings, or narratives to which he refers; he afterwards constantly puts down at length the very words of his Authors, a great part of which are in the Swedish Tongue. Now in this Edition we have spared ourselves the labor of such repetition; which we hope will not be regretted by the Reader, who we suppose would not have bin much edified by them. As to the subject here discours'd of, twill not be needfull to give a character of it. Military Action, and those public murders in which other Histories triumph, have no share here. Hunger, cold and solitude are enemies that engage all the fortitude of this People: and where so much passive valor is necessary, we may dispense with the want of Active. Amidst the barbarity and darkness which reign in Lapland, there appear structures of light, which will entertain the eie of the most knowing observer; as the Stars are no less remarkable then is the Sun it self. However the Reader willnot fail to meet here with what may gratify his curiosity. Warmer Climates having all the comforts and necessaries of life plentifully bestowed upon them, are but a more distant home; where we have little else talk'd of, then what we daily see among our selves; but here it is indeed, where, rather then in America, we have a new World discovered: and those extravagant falsehoods, which have commonly past in the narratives of these Northern Countries, are not so inexcusable for their being lies, as that they were told without temtation; the real truth being equally entertaining, and incredible.*

## THE HISTORY

## OF

## LAPLAND

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### CHAP. I.

#### *Of the Name of Lapland.*

**T**HIS Country doth not every where pass by the same name. By some 'tis called *Lappia*, as *Johann. Magnus* in

the Preface of his history, and *Saxo Grammat.* in his 5<sup>th</sup> book; by others *Lapponia*, as *Olaus Magnus* in the explication of his Map of *Scandinavia*, and *Ziegler* in his description of the Northern Countries, and before these *Ericus Versaliensis*, and after them *Andr. Buræus*. The *Swedes* usually call the Country *Lapmarkia*, in whose language *Mark* signifies Land; the *Danes* and *Norwegians*, *Laplandia*, and also *Findmarkia*, as appears from *Petr. Claudus* description of *Norway*: for no one can gather any thing else but an account of this Country, from his whole 38<sup>th</sup> Chapt. which himself too seems to intimate, when he promises more about *Findmarkia* in his description of *Lapland*. Of it's being call'd *Findmark*, I shall speak in another place; Now we will see why 'tis call'd *Lapponia* and *Lappia*, the Etymology of which words is not yet agreed upon by the Learned. *Ziegler* thinks they were named so by the *Germans*, from the dulness and stupidity of the people, which the word *Lappi* signifies amongst them; but this seems improbable, since this Country is but of late known to the *Germans*, and none of their antient Writers make any mention of *Lappia*. Moreover, the *Finlanders*, *Swedes* and *Russians*, who differ much in their language from one another, as well as from the *Germans*, call it all by the same name; and the *Germans*, who are so remote from *Lapland*, could not transmit this name to these more Northern Countries, especially when they had little or no commerce with them. Neither are the people so very dull and stupid; as *Ziegler* himself afterwards acknowledges, when he confesses they are good at the needle, and make delicate embroidered clothes. Neither can I assent to *Wexionius's* opinion, that the *Swedes* gave them this name from their wearing of *Skins*; for *Lapper* and *Skinlapper* do not signify skins, but the same as the Greeks ῥάκοι (in English *Rags*) from whence *Ol. Petr. Nieuren*, who writ of *Lapland* in *Gustavus Adolphus's* time, derives their name from their coming into *Swedland* every year with rags *lapt* about them, which is the signification of *Lapp* in that

language. But they do not deserve that name, meerly for this reason, any more than the *Finlanders* and others, for they are generally cloth'd in good woollen garments, as we shall shew hereafter. *Grotius* thinks they are call'd *Lapps* from running or *leaping*, but *Læpa*, which in the Swedish language signifies to run, is writ with a single *P*, and the name of this Country with a double one: and these People naturally are no great runners, tho by an art they have of sliding over the frozen snow, they are very swift in their motions. Some think that the Inhabitants do not denominate the Country, but the Country the Inhabitants, as in the name of *Norwegians* and others, which seems to be strengthened by this, because *Ol. Magnus* calls them *Lappomanni*, after the manner of *Nordmanni*, *Westmanni*, and *Sudermanni*, in which words *Manni* signifying *Men*, they were call'd *Lappomanni*, i. e. Men of *Lappia*. *Johann. Tornæus* Others fancy that the name of the Country is deriv'd from *Lappu*, which in the *Finnonick* language is *furthermost*, because it lies in the farthest part of *Scandinavia*. There is yet another opinion which may seem no less plausible than any of the former, which agrees as well with the signification of the word *Lapp* among the *Laplanders* themselves, as the credit given to what has been matter of fact, viz. that 'twas call'd *Lappia*, not from its situation, or other such like accident, but from the *Lappi* that inhabited it. So that I take *Lappi* to signify no other than *banish'd* persons, which is the genuine signification of *Lapp* in the *Lapland* language; for the *Laplanders* were originally *Finlanders*, and from leaving their Country may be presum'd to have took their name; and that not of their own choosing, but the *Finlanders* *Ol. Petr. Nieuren. Plantin. jun. Præf. MS. Lexic. Lappon.* imposition, with whom to *Lapp* signifies to run away: whence the compellation seeming something scandalous, no person of quality to this day will endure to be call'd by it, tho from the *Finlanders* others Nations, as the *Germans*, *Swedes* and *Moscovites*, have learnt to call them so. But they of *Lappia Umenfis* stile themselves *Sabmienladti*, and those of *Lappia Tornenfis*, *Sameednan*, from the word *Sabmi* or *Same*; the signification of which, and whence they had it, we shall see hereafter.

At what time this Country and it's inhabitants were first distinguish'd by these names *Lappia* and *Lappi*, 'tis hard to prove: 'tis certain 'twas but of late, for the words are not found in any antient writer, neither in *Tacitus*, who

mentions their neighbours and forefathers the *Finlanders*, nor in *Ptolomy*, *Solinus*, *Anton. Augustus*, *Rutilius*, or others, neither in Authors nearer home (not to name *Jornandes*, *Paul Warnefrid*, &c.), nor in those who have writ the actions of *Heraud* and *Bofa*, or *Gætricus* and *Rolfus*, or King *Olafus* in the *Iflandick*, *Norwegian* or *Gothick* language: we find nothing of them in *Adam Bremenfis*, whose diligence in writing of the Northern Countries, his *Scandinavia* sufficiently testifies; or in *Sturlifonius*, who writ very accurately of these parts in his own language. Therefore I cannot be so easily persuaded with *Grotius* to believe *Cluverius*, who says they were mention'd in the *Peutingerian* Tables, the Author of which is thought to have liv'd at least before *Theodosius's* time, *i. e.* 600 years before *Adam Bremenfis*: how then could he, that was none of the best Geographers, if we may believe *Welferus*, and very far distant from these parts, give us any account of them, since *Adam Bremenfis*, who was so near a neighbour, and had commerce with those that lived there, could give us none? Besides, in that Table the *Sarmatians* are called *Lupiones*, with whom the *Lappi* were nothing concerned; neither doth any antient Author say they were seated so far Northward: wherefore the *Lupiones* there described

are any People rather than the *Laplanders*, for at that time, when the Author writ, they were not so much as known to any of their neighbours, the *Gothick Norwegian* or *Danish* writers. The first that mentions *Lapland* is *Saxo Gramat. Hist. Dan. l. 5.* who lived and wrote about *Ann. 1190*, and therefore was after *Adam Bremensis* (who lived about 1077) near 130 years, in which interval this name must needs come first in use. For *Saxo* making mention of such a Country a great while before, in the time of *Frotho* the third contemporary to *Alricus* King of *Swedland* (who they say lived before Christ) doth not prove that 'twas called so then, but that that Country might afterwards have had this appellation; and I am fully persuaded, that *Adam Bremensis* would not have omitted this name if he had had any knowledge of it. Afterward *Er. Upsaliensis* speaks of it about 1470 *i. e.* almost 300 years after *Saxo*, and 200 before this present time. After them *Jac. Ziegler* made a large and learned description of it, by which it came to be known all over *Europe*. For however we may meet with the name *Lappia* in *Saxo*, none but the *Swedes* and *Finlanders*, before *Zieglers* time, knew any thing of it. And so much for the names of *Lapland*.

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## CHAP. II.

### *Of the Situation of Lapland.*

THE true and exact situation of this Country the Antients seem not to have sufficiently discovered. *Saxo* makes it bordering upon *Jamtia*, extending its self as far, or rather lying as it were between *Helsingia* and *Finland*, when in these words he says *the Provinces of the Helsingi, Iarnberi, Iemti, with both the Lappia's, as likewise Finnia and Estia paid annual tribute to one Domarus. Ericus Upsaliensis* seems to make it a part of *Finland*, mistaking it for a certain part of that Kingdome so called, on the one side adjoining to *Swedland*, on the other to *Russia*, giving it a place between *Carelia* and *Nylandia*. *Ol. Magn.* in his Table, and so his brother *Johan. Magnus* in the Preface of his History, place it higher then the western *Bothnia*, making neighbours to it *Scrikfinnia* furthest towards the North, and *Biarmia* towards the East; though some *Buræus* in his *descr. of Swedland*. think there is no such place as *Scrikfinnia*, as it is certain there is none in those parts at this day called by that name. But yet we must not slightly pass over the unanimous opinion of so many learned men, especially *Saxo*, not a little knowing in the Northern affairs, who have all not barely named it, but have described the humours of the Inhabitants, their manners, habits and fashion of their governments, with other matters belonging

to them. Instead of the *Scrckfinni* or *Scricfinni* of *Johan.* and *Ol. Magn.* I would rather read it *Scritofinni*; and as for *Skidfinni* as *Adr. Buræ* would have it, all the Antients, what ever else they differ in, will agree in this, that there must be an *R* in the word. *Jornandez* calls them *Scretfennæ*, *Paul. Warnefrid.* and *Diacon. Scritobini* changing *f* in *b* (of which and some other things of the like nature I will treat in due time and place) Adam *Bremensis Scritefinni* : and the Greeks agree in this writing, so that we ought not to doubt of the Latines.

*Procopius*

#### 4. Of the Situation of Lapland.

will have them Sometimes *Jupl^u*, other times *2\*®«9>ipii»s*. Besides 'tis manifest Since the *Scritefinr.i* are the Same with the *Firmi*, whoSe Etymology in their own language is from leaping, by an art they have, by which with crooked pieces of wood under their feet like a bow they hunt wild beasts ; they <?ould not therefore take their name from *Skidh*, Signifying the wooden Shoes themSelves , but from their leaping, i. e. Swift running with them, which doubtless antiently was meant by *Skriida*, and which the Author cited by *Warnius* in the 46 page of his *Lexicon* confirms, where he relates the form of an oath made by *Hafnr* , that he would preserve the peace *Quamdiu Finnur skriidir*, i. t. as long as the Finlanders continued their manner of leaping. As for the Etymology that is there given, that it Signifies their wandering up and down, 'tis al together false, for *Skridsks* at this day denotes those wooden Shoes which they run upon the ice with; neither doth *SkiriJa* signify any thing else among the Antients but to glide along the ground, for they do not take up one foot after the other, as in common running, but carrying themSelves steady upon the Frozen Snow , they move forward Hooping a little, as shall be shewn hereafter. And perhaps this is the only cause that they are called *Himantopodes*, People creeping upon their knees; which agrees exactly with the *Scritofimi*: for they hearing that *Skriida* was to creep along, what could they fancy the *Scritofinni* to be, but People not going like other men , but crawling forward like creeping animals , but of this I shall speak more at large when I come to the Laplanders gliding upon the ice. That which I would chiefly evince here, is , that there are Such a people rightly called *Scritofinni*, and the Country which they inhabit is *Scritofirmra* or *Scritfinnia*, and that there is no reason we should think there was no such place, since there are those who are called *Scritfinni*, i. e. Finlanders, who run upon the ice with wooden shoes, whose Country from thence may well be called *Scritofinnia*. And the same may be urged for *Biarmia* against those that will not allow there is any such place. For first the antient Writers making frequent mention of it, as that Author of the History thereof, calls it often *Biarmahnd* in the old Gothick or *Jjlandkk* language, who also calls the King of it *Herchtr in Ch. 7.* and his two Sons, the one *Rarik.* the other *Siggeir.* Saxo likewise in his book, speaks of a certain King of this place, who reigned in the time of *Regner* King of the *Danus*, making it border upon Finland, when he says the King of *Biarmia* fled for refuge to *Manillas*, who then reigned in Finland. But now granting there were antiently such names as *Biarmia* and *Scritfinnia*, it remains doubtful! Still whether they were distinct Countries or no. All Authors except *Johan.* and *Ol. Magn.* seem to make them the same, *Procop.* *Jornand.* *Faul.* *Warn-frid.* and *Adam Bremenfis* speak of *Scritfinnia*, but none of *Bir.?* wa, and the Northern writers do just contrary. Saxo indeed mentions them both , but not at the same time: once in his Preface he mentions *Scritfinnia*, leaving out *Biarmia*, in other places he names *Biarmia* omitting the other ; from whence I am almost of opinion that 'tis the same Country called by native Writers *Biarmia*, by foreign *Scritfinnia*. We may add further that as *Adam Bremenfis* makes *Scritfinnia* next to *Helsingia*, the Author of the History of *Hiraidand* Bo/a fees *Biarmia* in the same place , speaking of some Woods in .it, and Rivers that empty themselves into the *Sinus Bothnicus* or bay of *Candua* next to *Helsingta*. And moreover as the *Scritfinn* area People of Finland, which not only their name, but an old Chorographick Table commended by *Crotius* doth intimate , distinguishing the *Ftmi* into the *Scritftmi* and *Redrfemu* for 'tis probable of the *Biarmians*

k fat. *mrn'frid.* c M trim *Sitin.* <"5. Of the Situation of Lapland.

lities that usually commend Lands for Agriculture. Then as to his urging its as well for their neighbourhood to *Helsingia*, of which be so re, as for their worshipping a God by the name of *Jemala*, which is a Finland word, denoting God amongst them to this day. Moreover the *B'wrmians* have many other things like the Finlanders, as

the Art of -jarring, of Magic, iisre. So that Biarmia may be a Colony of Finland, whose People were called by Strangers, from their skirring along, or gliding upon the Snow, Scritfinni. But now Supposing all this true, and that the Biarmia of the Ancients, and Scritfinnia were the Same, 'tis a question still whether Lap land be distinct from them or not. Joh. and OL Magnus \n their Geographic Tables and descriptions, make them distinct Countries. But that cannot be if Scritfinnia and Biarmia reach one way to Helftingia and Jamtia, on the other to Finland; if they lye So near these Provinces, and extend to the Bay of Bothnia & both which have bin demonstrated before) I do not see where Lapland can have any place at all. And the Same Authors are also mistaken in putting it South of Biarmia and Scritfinnia, whereas the Ancients placed these beyond it. For that they meant only by Biarmia that which the Swedes now call Trennes, appears to be false from what has bin said before : for where are any Rivers in Trennes that run into the Bay of Bothnia ? and how is it bordering upon Finland ? Wherefore contrary to Joh. and OL Magnus, I think rather that Lppland is the Same that was first by the Inhabitants called Biarmia, by Strangers Scritfinnia, then changing the name for Some of the reasons here produced, it came to be Lappa or Lapponia; which beginning from Jamtia and Angermannia, goes all about each Bothnia, and at length ends in the extremities of Careliæ and Finland, So as to comprehend all the whole tract from the North even to the main Ocean, the white Sea, and the Lake Ladoga, which are the very bounds of old Biarmia and Scritfinnia. But that it went as far as the Ocean, the Ancients seem not to have So well understood; nor indeed Johan. and OL Magnus, who in those parts have made Scritfinnia and Biarmia different Countries from Lapland. So also Damianus Goes, who, whatever he knew of Lapland, had it from them, says it extends itself to unknown Regions, because he knew not who lived further towards the North Sea. But the Ancients have placed there, besides the Scritfinni, the Cymcephali, Bufii, Troglodytes, Pygmies, Cyclops's, and Some others, passing by the Hymantopodes, of whom we have Spoken before : tho in this age none doubts but the Laplanders inhabit it all, and those who have sailed along those Coasts have met with none others but Laplanders. In fine Charles the 1<sup>st</sup> King of Sweden in the year 1600, being desirous to know the truth of that Country, sent two famous Mathematicians, M. Aron. Forster a Swedish Professor, and Hieronymus Birkbecher a German, with instruments, and all necessaries to make what discoveries they could of Lapland who at their return, did certify, and make it our, that beyond the Elevation of the Pole 73 degrees there was no Continent towards the North but the great frozen Sea, and that the farthest point was Noricum or Norcap, not far from the Castle of Wardhouse, East of this distant Lapland those that are curious may enquire at their leisure, we purpose to treat here only of that which is Subject to the Government of the Swedes; and this is a vast Country, thought by Ptolemy in his history of the North, of equal extent almost with all Saxland properly So called. Astruc Says it contains in length above 100 German miles, and in breadth 90, All this Country comes now under the name of Lapland, in which all agree that

#### Of the Situation of Lapland.

ever described it and if we would take an account of the Climate of it by this vast compass of Earth, we must begin from the 64<sup>th</sup> degree of latitude, and So to the 71<sup>st</sup> but in longitude it must extend at least to the Meridian, or more. Moreover if we will compute the longitude from journeys that have bin made thither, all hitherto have unanimously put the beginning of it about the 38<sup>th</sup> degree, and the end in the 65<sup>th</sup>. And this may suffice partly for an account of the Situation of Lapland in general; and partly of that which is subject to the Swedes. Damianus Goes, a Knight of Portugal, Sets its bounds thus in his description of Spain : Lapland it divided into the Eastern and Western part, the Bothnick Sea coming between. The extremity of it is Tornia. Eastward it reaches to the white Like. towards the North comprehending diverse Provinces, and extends itself beyond all knowledge. On the West towards Iceland it joins to part of Norway, and on the other side of Norway 'tis bounded with Sweden and Finland, and both the Bothnia's. But OL Petr. Nieureti confutes this of the Bothnic Sea lying between ; for So part of Lapland would lie in Finland or Ostrobothnia, part in Westrobothnia, which every one knows is false: and the very vulgar can tell So much, that the Bothnic Sea comes not anywhere within 18 or 20 miles of Lapland. tho this ought not to pass beyond Damianus's time, since Nieurenin himself confessed in another place, that the Laplanders had their Seat about the Bothnic Sea, but that afterwards they were driven out, of which I shall speak

hereafter. I will only add here a Table of the latitudes and longitudes of the chiefest Places, as they were taken by M. Aronk Forftus and Hie-ronymrts Birckhdten Ann. 1600.

Longit, Latit. Uma 38, 0. 65, 11. Pitha 40, 0. 60, 14. Lula 40, 30. 66, 30. Toerna 42, 27. 67, o. Kimi 42, 20. 67, J. Lappijxrf 42r33. 7°> 9- Antowarc 44, 4- 70,26. Tenokijfe 46, 0. 70, 50. Porfanger 44, 7 >, 42. Porfangtr 43, 3\$- 71, 3S- Lingen 37, SO- 70, jo. Tranccs 32, 30. 70, 25. Euvenes 33, 35- 70,0. Titifarc 37, 5J- 69,40. Piata 41, 40. 60,15. Siguar 38, 3S- 68, J9- Tingwar 38, a 69,40- Rounula 39, 3 O. 69,47. Koutokrinc 42, 0. 69,17- Warauget 4S, 0. 7»,3y. Laniord 45, 3J. 71,26. Hwalfund 42, 40. 71, 12. Strife 38, 71,18. Trumfae 3 S2- 70, JJ. Andaccs 32,0. 70,30. Scrghen 32, 20. 69,1- Wardhus ' 52, o. 71, SS. Norkaap. 45, 30. 72,30.

I pro-I proceed next to the disposition and nature of the Country, having first given you a Map of it.

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## CHAP. III.

### *Of the temperature of the Air, and foil of Lapland.*

WE have Seen how Laflmd is fituac; let us next proceed to other particularities of it. That 'tis very near the Pole appears from its lati\* tude, infomuch that for Some months in the Summer the Sun here never Sets, and on the contrary in the Winter it never rifes 5 which Herbnfien Says is but forty days, and tho three hours in the night the body of it is Something darkned, Sb that his raies appear not, yet there is So much light, that they continue their work all the while. Indeed the Saifie aftount is not to be takeri of the who!\* Country, Since part of it lies nearer, and part further distant from the Pole; and of theSe too Some parts are more East, and Some more to the WeSt, frofii whence 'tis that with Some of them the Sun is Scarce above the Horizon for fa many daies as he pretends. And altho in the Summer it never Sets and goes below the Earth, yet neither does it riSe much above it, but as it wefe kiSles ahd gently glides along the Horizon for the trioft partes likea iSe in the Winter when lowest it is not much beifeath it: which is the reaSon that tho they have one continued night for Sbme months, yet everyday the SUA forties So near, that it makes a kind of twilight. jW- Mtignns Saies that in the abSence of the Sun there are two twilights, one in the morning, the other in the evening, in which tfiofe poor remainders of day provide that the night ihould net be utterly destructive. And by how much the Sun is farther abSent, the light of the Moon is deafer. Hence Tetr. Claud. Saies that when the Moon Shines they go a fishing, and dif^atch all other neceffaries that are to be done without doors; and when it does not, if the air be clear, even the light of the Strdr9 So much abates the dafkneSs, that the horror of the night is much leffetted, 'and there is light enough for the diSpatch <jT,feverall bufineffes, which is farther aSfited by the whiteneSs oSthe Snw. The of Lapland is cold, but frefh and clear, and consequently very wholefome, being much purified by tHe winds which are here very frequent and violent. It has bin attested 10 me by eye-wi meSSes, that there riSesa certain wind out of the Sea, whkh beginning to blow raiSes pfeSently Such thick and dark cludseven itt the midst of Summer, that they utterly hinder the Sight} and in the Winter drives the Snow with Such force and quantity, that if any person be furprifed abroad, he hath no other remedy but to throw htmfMf on the ground with Some garment over him, Suffering himfelf to be quite fcutieef in Snow till the storm is past, which don, he rifes up, and betakes himStlf to the next Cottage he can meet, all paths and roads being hid in the frow. But the strongest and most irrefistible winds are upon the Mountains, where they throw down all

things8 Of the temperature of the Air,

things they meet with, and carry them away by their violence into far distant places, where they are never Seen or heard of afterwards. Their only help against theSe is to convey themSelves into dens and caves. Here is rain as in other places, Sometimes more, and Sometimes lefs, but in the midst of Summer, this as likewise the neighbouring Countries have very Seldom any at all. Snow they have more often, and So much that in the

Winter it covers all the Country, of which they make this advantage, that they can travel the more Securely in the night; for the light of the Moon reflected from the Snow, enlightens all the fields, that they can discern and avoid any pits, precipices and wild Beasts, that would otherwise annoy them: So convenient are the ways for any journey, that two rein deer will draw a greater load over the trodden Snow, than a Cart and ten Horses can in the fields at other times. These Snows in some places, as on the tops of their highest hills, remain perpetually, and are never melted by the strongest heat of the Sun. In the upper part of Lapland there are Mountains rising to such a vast height, that the Snow continues upon them Summer and Winter, and is never dissolved, but in other places the Land is every year overflowed with floods of melted Snow. They have a great many great frosts and mists, and good Store of them, which sometimes so thickens the air, that the Sight is quite obstructed, and Passengers cannot distinguish one man from another to Salute or avoid him, though he be come close up to them. It is so extreme cold here in the Winter, that 'tis not to be endured but by those who have been bred up in it. The Swiftest Rivers are sometimes frozen so hard, that the ice is more than three or four cubits thick and their greatest Lakes and deepest Seas bear any burdens whatever. Nor is the Summer, which to some may seem incredible, more moderately hot. Though the Sun be very low, and his rays oblique, yet lying upon them so long together, their force is strangely increased; the only allay being from the vapors rising out of the neighbouring Sea, and from the fogs, which as well in Summer as Winter continue undissolved in hollow places between the hills. As for Spring and Autumn they know neither, there being so very little space between the extremity of cold in the Winter, and heat in Summer, that by Strangers' eyes look'd upon as a miracle to see every thing springing fresh and green, when but a week before all things were overwhelmed with frost and Snow. Ol. Petr. Nieurci. has observed it as a memorable thing, and which he would not have believed from any one but that he had not seen it himself, that in the year 1616, June 24, going to the Church of Thor, he saw the trees budding, and the grass coming up green out of the ground, and within a fortnight after he saw the Plants full blown, and the leaves of the trees at their perfection, as if they had known how short the Summer was to be, and therefore made such haste to enjoy it. Their Soil is generally neither very fertile nor barren, but between both, full of flints, Stones and rocks, every where appearing high, by whose unevenness and roughness the rest of the ground about is selected. The ground is generally very soft and flabby, by reason of the many Lakes and Rivers overflowing, yet would it be fit either for tillage or pasture if any would be at the pains and charge of draining it. Ol. Tetrus Saies of the Southern part, lying under the same climate and influence of the Heavens with Bothnia, that 'tis as apt to bear any grain as the Western Bothnia itself, but this is not without a concurrence and aptitude likewise of the Soil: and he himself confesses in Chap. 12th, that the Land is stony, Sandy, uneven, over-run in some places with briars and thornes, and in others nothing but hills, moors, Sennes and Standing waters, which are not the

qualities that usually commend Land for agriculture. Then as to his urging its verdant and rich pastures doth not follow that all Land which yields much grass should be equally capable of bearing good corn. Yet doth the Land afford plenty of graze, and that so good that their Cattle are fattened much cheaper and sooner with it than any other thing, as also divers herbs, but particularly 'tis happy in all kind of spots and herbs. There are many large Woods and Forests, especially towards Norway, but not very thick; likewise Sleep rocks and high mountains called Dofrini; upon whose naked tops, by reason of the violence of the winds to which they are exposed, never yet grew tree. Below these hills lie most pleasant Vallies, in which are clear fountains and rivulets innumerable, which emptying themselves into the rivers, at length are carried into the Bothnic Sea. Their water is clear, Sweet and wholesome, only their Forests abounded with stinking and Standing Pools. This Country Winter and Summer hath an incredible number of all kinds of wild beasts, especially the lesser Sorts, which suffice not only for their own use, but to drive a great trade with their neighbours. They have Birds also of all Sorts very many, but few in such abundance that a great part of the Natives are entirely fed by them. But of all these we shall speak in their proper places, I will add no more here but this, that the Description of old Finland or Scythia by the Ancients is the same which hath been given here of Lapland, to confirm what I said before that these Countries differ only in name, and not in nature and Situation. We come now to its Division.



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## CHAP. IV.

### *Of the Divifion of Lapland.*

THose who have writ of *Lapland*, mention different divisions of it. Saxo in his 5<sup>th</sup> Book, and elSwhere, Speaks of two Laflands, and after him Johannes Magnus tells us, that both the Laplands are joined together Southward. I SuppoSe in that division they had reSpetfl to their Situation, and meant the Eafternandthe Weferen Lapland: for So Damianus Goes, who Seems to borrow from Job. Magnus, expreffes it. Lapland, faith he , is divided into the Eaftern and the Weftern, feperated from each other by the Bothnic Sea. From whence we may gather that that part of the Country which lies on one Side of the Bothnia, wis called the Eaftern Lapland, and that which lies on the other, the Western.

Befides this division of Lapland, there is another taken from the places most frequented by the Inhabitants. Foronepan thereof, lyingalong the Coafts of the Ocean , is from thence called Sitrfindmarken , that is the maritime Lapland-, the other lying higher on the Continent, Fitefldmarken, that is, inland Lapland: tho by Some they are called Simply Findmarken and Lappmarken. This last division Pet. Claud, gives us in his 27th Chapter. All the Sea Coafc, Saithhe, Northward and EaShvard as far us Findmarkia reaches, are pojfeft by the Sisfinni, or maritime Finlanders, but the mountainous and champaign Country, by the Lapfinni, from thence named Lapmarkja or Wtldfindlandia, that is wild or favage Findland. Where he calls one part of the Country Lapmarckia, the

C otheri o Of the Divifion of Lapland.

other Findmtrckia, the one lying along the (hore, and bordering on the Sea, the other mountainous, woody , and Savage, upon the Terra firma. And this too may be worth our notice, that Wildfinhnd with him is that which others call Lapfmarkia : 1 SuppoSe, becauSe the Natives live by hunting, 'as thofe of the other do by filhing. For he preSently adds , There are many thoufands in that place that feed on nothing hfit the flefh of wild Be.ifts. And indeed Some there are with whom thoSe only paSs Sor the true Laplanders: as Samuel Rheen, Who in his 24 Chapter of his forementioned Book , tells us, that befides the Scrickftm'i ( So he calls them that with Pel. Claud. are Siirfinnes ) there are other true Laplanders , that live on nothing but rain deer. A nd lo from the Natives feeding on wild Beasts, Lapland properly So called, is alfo stiled W'ldfwdland , in oppoSiton to Findmarkia, whoSe Inhabitants live both on Fifh and Cattel. And yet there may be given another reaSon for the imposition of this name, from the many Woods of that Country. Olaui Magnus in more places then one calls the natives, men that dwell in woods, or Savages: as in the title of his 3J Chapr. of his 4th Book, which is , Concerning thefiercenefs of the Savages, or thofe that dwell in woods, in which Chapter he deScribes the Laplanders. And in the following Chapter he fays, that the mild Laplanders are clothed with rich skins of fever al Beafls. The Baron Herberflenius alfo in his History of Mofcovy , calls them Savage Laplanders, who tho they dwell, Says he, on the Sett Coafl in little Cottages t and lead a brutijhktn d ofhfe-, are jet more civilized thrn the Savages of Lapland : whence 'tis plain , that by the Fmdlanders living near the Sea , he means thoSe that others call Sinfinnes, and by the Savage Laplanders thoSe that polfeSs the inland Country , who he thinks were So called from their wildnefs and barbarity. And by and by he adds , that by converfe with Strangers , who come thither to trade , they begin to lay a/ide their Savage nature, and become a little more civilized. Afterwards he calls them Dikj Loppi, which name the Mofcovites give them at this time, as hath been Shewed elfwhere.

There is alfo a 3d Divifion of Lapland, that reSpetts the Several Princes to whom the Country is in fubjeftion. And this Andr. Bursas intends, when he tells us , The greatest part of Lapland, viz. the Southern a, d inland Country, belongs all to the Kingdom of Sweden : The maritime tract, that lies on the Ocean and is called Findmark (1 vbofe Inhabitants the Sioefinni, or maritime FwdUnders, are fo named from their living by fijlung)

to Norway. The rest of them that dwell from the Castle of Warhuus to the mouth of the white Sea, are fuhjelt to the Ruffians 5 which part the Swedes call Tremits, the Natives Pyhtnienni, and the Ruffians Torch ana vobch. Of their Subjection to these Several Princes, We Shall Speak when we come to treat of their Government; and also of those parts that belong to Norway or Denmark., and Ruffia. At present we will only mention the division of that part which is under the Swedes, and is yared by Buraut, the Southern and inland Lapland, and by Pitir. Claud. Lapp-markia properly So called. This is divided into Six lesser parts called marker, or lands, though Buraut renders them Territories or Provinces. Each of these have their different names, and are called Angermandlandslapmark, Vmalappmark., Pithalappmark., Lulalappmark, Tonulapmark., Kiemilapmark-So Samuel Rheen in his first Chapter, That part of Lapland which belongs to Sweden is divided into the Kiemenjian, Tornenftan, Lulenfun, Vithenfiat, Umenfian, and Angermanlandenftan Lapmark- Surtts mentions but five oftiefe

Provinces, viz. *Umalappmark, Pithalappmark, Lulalappmark, Tornelapmark, and Kimilapmark*, comprehending *Angermandlandslapmark* under *Umalapmak*, not that they are one and the Same Province, but because they are both governed by one Lieutenant. Each of these Provinces take their name from Rivers that run thro the midst of them, as *Wexionius* in his description of Swed-land assures us. As for their Situation, Angermanlandslapmark borders upon Andermannia and Jemtia, to this joins Vmalapmark, next to that is Vitha-Upmark, and then Lulelapmark, all of them lying Westward, reaching on one Side to that ridge of Hills that divides Smolnd from Norway, and on the other Side to the Western Bothnia. Northward of them lies TorneUpmark and extends it Self from the farthest corner of the Bay of Bothnia all along the North Sea, called by Seamen Cape Norrt. Next to this lies Kimilapmark., winding from the North toward the East, and bounded on one side by the Eastern Bothnia, on another Side by that part of Lapland that belongs to Russia, and on a third Side by Cajania and Carelia.

Moreover these Provinces we are Speaking of, are Subdivided into lesser parts, called by the Swedes Byar, as Samuel Rheen tells us, and are equivalent to our Shires, and the Vagi of the Ancients. So in Cdn we meet with Tagut Ttgunim, and Pagt Suevorum, which were not Villages or Country Towns, but large parts of a Country, Such as the Greeks called vofioi, used in ancient times in the division of Egypt. Hence the Glossary renders the ancient Toparchianby, and Vapfleen. Vilhalapmarkjeven, Graotreskby, Arfsvc jtrfsby, L ocbteby, Arrieplogsby, Wifitrfby, Norrvesterby, Weflerby. Lulalap. mark five, Jochmoch, Sochjoch, Torpinjaur, Zerkiflocht, and Rautomjaur. Tornelapmark eight, Tingawaara, Siggewaara, Sondewara, Ronolaby, telle-jerf, fiiedkajerf, Manftalka, Saodankyla, Kithilaby. So that all the Territories or Provinces are divided into 33 Byars. In each of these there are Several Clans or Families, which the Swedes call rek.fr, each of which have a certain allotment of ground assigned them for the maintenance of themselves and their Cattel; not in the nature of a Country Farm with us, but of a very great length and breadth, So as to include Rivers, Lakes, Woods, and the like, which all belong to one Clan or family. In every Biar there are as many allotments as there are families that can live of themselves, and are not forced by poverty to Serve others. In the Biar called Aofahla there are about 30 of these Clans, or families, in others more or less according as they are in big-nests, which all have their several names, though 'tis not worth while to repeat them. And thus much Shall Suffice of the third division of Lapland, not lately made (except that under Charles X some Clans had certain allotments assigned them) but derived from very ancient time as appears from hence that neither the Laplander have known, nor the Swedes given them any other, Since the Country hath bin under their Subjection. Nor are the words modern, or taken from any thing that may give any cause to suspect them of novelty: which I rather observe, that from hence the native Simplicity, agreeable to the antiquity of the Nation, may appear.

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## CHAP. V.

*Of the Laplanders in reference to the inclinations, temper and habit, of their minds  
and bodies.*

IT is almost peculiar to this People to be all of them of low stature, which is attested by the general Suffrage of these Writers who have described this Country. Hence the learned Jfaac Voffius observes, that Pygmies are Said to inhabit here<sup>5</sup> and adds th it they are a deformed People: but in truth their feature and proportion is good enough, and that they are not distorted Sufficiently appears from their great agility of body, and Stnefs foracftive employ-ment. Not need we difpute of this. Since in Sweden, we fee them every day among us, and can obServe no defeft in any kind , or deformity, by Loinemus unjustly aScribed to them. Ol. Mag. and Toruaus esteem their young women indifferently handsome, and of a clear skin, which I have often Seen my fejf; for they take great care to preserve their natural beauty, which the men ne-gleft to do: and there' .e if they are less amiable than the other Sex, it is to be imputed to their choice, not nature. To which we may add the length of their frosts, and the bitterness of the Air, against which they neither arm themselves Sufficiently with clothes, nor know how to do So: besides the smog which continually fills their cottages impairs very much their natural complexion, which is the reason why most of the men also are so Swarthy. And as they are generally Short, they are also very lean, and 'tis rare to See a fat man amongst them, for the cold that prevents their growing tall, dries up like-wis their moisture, and makes them apt to be Slender, They are also very light in respect of their bulk and stature, which comes from their not eating any Salt, if we will believe Ol. Tetr. And thus much may be said in general of the frame and condition of their bodies. As for their particular parts they have thick heads , prominent foreheads, hollow and blear eyes, Short Slat noses, and wide mouths. Their hair is thin , Short and flaggy, their beard fragling, and Scarce covers their chins. The hair of both Sexes is generally black and hard, very Seldom yellow, [their breasts broad, Slender waists, Spindle Shanks, and Swift of foot. They are very Strong in their limbs, So that in a bow which a Norwegian can scarce half bend, they will draw an arrow up to the head. Their strength is accompanied with such activity withal, that with their bows and quivers at their backs they will, throw themselves thro a Tiop of but a cubit in diameter. But this seems to be spoken only of some Tumblers, for the People are generally ignorant of such sports ; their usual exercises being running races, climbing inaccessible rocks and high trees. Thco they are thus nimble and Strong < yet they never go upright, but Stooping, which habit they get by frequent sitting in their cottages on the ground.

We come now to the habits of their mind, in which 'tis first observable that they are much given to Superstition, which is no wonder while they live in Woods among wild Beasts, and maintain little correspondence one with another : but of their superstition we shall treat elsewhere. Furthermore they are

beyond Of the Division of Lapland. 27

beyond all imagination fearful and mean spirited , being frightened at the very Sight of a Strange man, or Ship; above all things dreading War: the reason of all this being the cold to which they are condemn'd, and the meanness of their diet, which cannot Supply good blood and Spirits<sup>5</sup> wherefore they are useless in war, and the Swedes who raise men in all the other Provinces, find none in this, as it appears from the ancient Records and Catalogues of all the Souldiers that ever were lifted by former Kings. So that 'tis fictitious, and rather an abuse than history, which some have reported, that Gtft. Adolf has had Several Companies of Laplanders in his Armies; but they were forc'd to find out some excuse for those many defeats, which to the vantage of the World that most victorious Prince gave his powerful and numerous Enemies ; and pretend that those Victories were obtained by the help of the Laplanders and Magic. Wherefore I conclude as I said before, that this opinion is absurd and contradictory, not only to the nature of the People, but to public testimonies and writings. To which we may add that they cannot well live out of their own Country , but fall into diseases and die , being no more able to endure a milder air, or feed upon Salt, bread, and boiled meats, than we could upon their raw flesh and fish dried by the Sun: Some have bin often found by experience that they are hardly tempted by any reward to come even into these

parrs, or iS they do they die fuddenly afterwards, much leSs would they be induced to march into any more remote Countries. Olaus Magnus gives us an instance of fix Rain-deers Sent to Frederick. Duke of Hoi-[alia by Steno Sture junior Prince of Stvedland, with two Laplanders, a nun and woman to be their keepers, and that both they and the beasts wanting their accuftom'd'manrier of living, died all together in a Short time. Ziegler indeed on jhe other fide Saies they are a valiant People, and that they were a long time free, refitting the Arms both of Norway and Stvedland', and Sea-liger after him Saies that against their enemies they were couragious: and jpftr. Claud, reports they had a King of their own called Motle, and that Haraldtts 'Pulcricomus, tho he had conquered the Countries round about, could not Subdue them; but all this doth not evince their courage : for whatsoever is Said of this Prince Motle is nothing at all to thepurpofe , being all taken out of the hiltory of Snorro, which Speaking of Motle, and Something of his skill in Magick, has not a word of his or his Peoples courage. And 'tis manifest that Ziegler could have no ground for what he Said , unleSs from fuch hiftories as that of Snorro, which therefore only feem'd true be-caufe there were none extant more likely ; for in his time the Laplanders were SubjeCt to the Swedes: unleSs we had rather believe that he took the Laplanders and the Biarmians to be the Same, aScribing to the one People, what was Said of the other. There is indeed mention in^/uro,of feveral Wars of th cBiar-: mians, but thoSe not managed by courage, but Magick and Enchantments : fo that it no way follows, that becaufe they continued for many Ages a free People, that therefore they were valiant. But whatever becomes of the Eiar-miens, 'tis Sure enough that tht Laplanders are far from being ftout or warlike, who must firft fight against their nature, before rhey can refittan enemy. Befides their innate cowardife, they are Strangely prcne to SuSpicion and jealouSy, being conScious of their own weakneSs, and So expoSed to all at-temts upon them a conSequent whereof is that they are alSo revengeSull; endeavouring to prevent thofe miScheifs which upon the Slightest occafions Seem to threaten them, by the death and mine of the Perfons that caufed their

D fufpitiion14 \* Of the inclinations, temper, &c.

SaSpicion, helping themfelves herein , by conjuration and magick. Of this Pit. Claud, gives us a memorable instance, in one, that having attempted to mifeheif his enemy, who was Secured by countercharms , aSter long attendance Sur-priz'd him afleep under a great stone, which by a Spell he made break to pieces, and kill him. The women , epecially when grown old, cannot brook any Suddain provocation, but upon the leaft indignity offered fly out into paSTion, and are hurried to the moft wild transports that roadnefs can di-ftate. The Laplanders beSides are very notorious cheats, and induftrious to over-reach each other in bargaining : tho heretofore they had the reputation of plain dealing and honefty. So that 'tis probable that they took up their preSent practice, having bin Sirst cheated by thoSe Strangers with whom they dealt, and now think it beft to be before hand with one another. It is farther obServable that they take great pleSure, if they happen to outwit any one; imagining that tho they are hopelefs to overcome by manhoodand courage, they have a nobler triumph over the minds of thofe whom they circumvent. They are alfo noted to be of a cenforious and detra<fting humor, So as to make it a chief ingredient of their familiar converfe, to reproch and defpife others: and this they do epecially to Strangers, of what Country foever. So fond admirers are all men of themfelves, that even the Laplanders will not exchange their interests with the Inhabitants of the moft happy Climate, and however barbarous they are, doubt not to prefer themfelves in point of wifdom , to thofe that are moft ingenuoufly educated in Arts and Letters. They are likewiSe exceedingly covetous, it being a part of their cowardize to dread poverty; yet are they very lazy witball:and hereupon Olaus 'Peters obferves, that tho their Country in Several parts of it be capable of improvement by husbandry, yet 'tis SuSfer'd to lye waft : nay fo unwilling are tney to take pains, that till they are compelled by neceffiry, they hardly perfwade themSelves to hunt or fiSh. From this their covetouSneSs and floth ariSes an ill conSequent , their undutiSulneSs to their Parents when grow n old; not only to contemn andneglect, but even hate and abhor them; thinking it either long before they poSTefs what they have, or thinking it grievous to provide for thofe Srem whom they can hope for no advantage.

Their laft good quality is their immoderate lull, which HerberHein takes to be the morefrange, considering their diet, that they have neither bread nor Salt, nor any other incentive of gluttony: but their promifeuous and continual lying together in the fame Hut, without any difference of age, Sex, or condition, feems to occafion this

effect. Tarnaus indeed faies of his Country-men, the Lappi Tornenfes, who pollibly are reclaimed by more Civill education, that they are very chaft, infomuch that among them fearee one bastard is Chriftned in a whole year, which is the lefs to be wonder'd at, the women being naturally barren.

Having given this account of the Laplanders ill qualities, it will now be juftice to recount their venues, as firft their veneration and due efteem of Marriage, which they more Seldom violate, then many who pretend to be much better Christians. They alfo abhor theft; fo that the Merchants only cover their goods fo as to Secure them againft the weather, when they have occafion to leave them, and at their return are Sure to find them Safe, and un-toucht; which is the more commendable, for that in Lapland there are no Towns, or ftore houfes, and no man could be Sure of any thing, if the People were inclined to thievery. They are likewife (thofe I mean of the betterbetter Sort) charitable to the poor, not only by receiving thofe that are destitute into their Huts; but Supplying them with stock whereon to live. In prooS of this To maris and Sam. Rbeen, fay that 'tis ufoal with them to lend grotty for a considerable time, ten or twenty Rain-deers. Farther they are civil and hoSpitable to Strangers, whom they with much kindneSs invite to their Huts, and there treat with the best provisions they have. And of this there are Severall inftances, when any have happened to be caft upon their Coast by (hipwrack, or elSe in the Snow, or on the mountains have loft their way. Moreover they are thus far cleanly as often to waSh their hands and face; tho notwithstanding Tornens tells us, they are nasty and Scabby, and uSe not to comb theirheads. Lastly they are Sufficiently ingenious, making for themfelves all Sorts of tools and implements for their SiShing and hunting; and alfo for Severall manufa<fhires, Some of which they do very artificially, as Shall be Shewn hereaSter in its proper place.

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## CHAP. VI.

### *Of the Originall of the Laplanders.*

WE have intimated our conjecture concerning the original! of the *Laps*, and more then that it will be hard to produce, there being no Sober history which gives testimony in this affair. Negatively we may paSs Sentence, and conclude they were not Swedes, no People differing more both in constitution of body and mind, in language and habit, or whatever elfe is taken for a charader of likenefs, or having the fame originall. Neither can any one think that they were ever Ruffians or Mofcovites; feeing they differ as much from them, as from the Swedes. The Ruffians are generally tali, the Laplanders on the contrary very lhort; thofe are fat and corpulent, thefe lean and Slender; thofe have thick hair, long beards, and good complexions, thefe wear their hair Short and thin, and are dark and fwarthy. But most of all the language is different, in which the Laps and Rujfrs have in a manner no kind of agreement. They must then come from their Neighbours, either the Norwegians cn the one Side, or the Fmlanders upon the other. But they could not well be derived Srom Norway, who are known to have drawn their originall from the Swedes.

It remains therefore that they came from the Finlanders, who have a certain division or allotment called Lappio. But tho we have Shewed that the name and originall of this Nation is not taken thence, it is not to be doubted that they are of the race of the Finlanders and Samojedes, and this is the opinion of most learned men, which may be farther proved by many arguments. First the name of both Nations is the fame, the Laplanders in their own language being called Sabmi or Same, and the Finlanders Suoni, which two difier only in the Diale<fi5 and there is a tradition that they had both the fame Founder Jitmi, who could not well have bin the Author of diverfe Nations. We may alfo obferve that their language? have much affinity, tho they be not the very fame, as Shall be proved at large in a particular Chapter. The Finlanders call Cod, Jumala, the Laplanders, fuiwal,

D 2 thethe *Finlanders* fire, *Tuli*, the *Laplanders* Tolle, they call a hill *Wuori*, thefe *Warra*, and fo they agree in

many other words. Besides they have bodies and habits alike, both their limbs well Set, black hair , broad faces, and stern countenances , and whatever el Se they have different is very Small, or mjoy easily proceed from their diet or Clime , in which they live. Their clothes too are not much unlike \$ for if we compare the Picture of an ancient Fin-

Under , as it still remains in the Church of Storekyr in Ofirothnia, where the flaugh» ter of BiShop Henry was drawn at large, with mine of a Laplander in Chapt. xvn. it will appear there is no great difference between them. Lastly they agree in difpoSition and humor: they are both much given to la-zneSs at home, unleSs when neceSTity urges them to work} both, untroveable from their purpose, both superstitious and lovers of Magick. And therefore Ol. Magn. faies of them both, that they were So skilSull Magicians in the time of their Faganism as iS they YadhidZorea/ler himSelf for their teacher. In a word whatever Tacitus Saies of the Finlanders, now holds true of the Laplanders, that they have neither weapons, horses, nor household gods, they live upon herbs, are cloth d with skins , lie upon the ground, putting all their confidence in arrows , which they head with bones for want of iron. Both the men and women support themselves by hunting, and they have no other defence for their Children against the violence of wild beasts or weather, but Huts or hurdles, which are the security of the old men as well as young. And the same Description which Saxo gives of theSe, belongs as well to the Laplanders, that they Are the farthest People towards the North, living in a Climate almost inhabitable , good archers and hunters, wanderers, and of an uncertain I (, Of the Originall of the Laplanders.

certain habitations , wherefoever they kill a beast making that their nation, and they slide upon the [now in broad wooden shoes. Besides all this, the Norwegians and Danes call the Laplanders , Fenni, as may be Seen in Tetr. Claud, where he divides the Finlanders into Siofinnar, i.e. maritime Finlanders, and Litpfeinner, i. e. Lappfinlanders, the Same with the Laplanders. This may be collected too from the Ruffians calling them not only Loppi, 'hux Ka-jienni, the original of which name can be no other but that they esteem them to be the Cajani, of which name there is a Province now in Finland called Caiania the great.

But here Some imagine that the Laplanders came not in probability from the Finlanders , because the one are very warlike, the other cowards, theSe fat and corpulent, those lean and meager. But this doth not at all invalidate our arguments; for every one knows that diet will much alter the habit of the body, and the Finlanders have plenty of good nourishing meats, of which the Laplanders are quite destitute. And for vile Finlanders courage in war, heretofore they were not So notable for it, for Tacitus Saies they had neither arms nor horses, by which he implies they knew not at all what belonged to war. Neither are they very expert at it yet, for by daily experience 'tis found when they are likely to be pressed for Soldiers they hide themselves, and by all means decline employment, therefore they are not warlike from their nature, but from their discipline and arts, and in their natural temper they differ not much from the Laplanders. But what need we go about to prove this by So many arguments, when they confess themselves they are originally Sprung from the Finlanders , and Hill keep a list of the Captains that first led them forth into Lapland, of whom Miefcho» giech is the chief. The Same is confirmed by Andr. Andrefonius who lived there, and learnt it from them, only that he Said Thins kfgreh was the chief Captain , and So doth Zacbar. Fidd. tin. But whatever is Said of either of these two Captains, we are not to imagine that they brought the first Plantation of Laplanders into this Country , for 'tis not probable they Should So long remember their names, who must have lived before Saxo, for he mentions this Country, and lived about 480 years before us, at which time the Finlanders themselves Scarce know what was done, much less the Laplanders. And this the name Thinns, doth something prove, which none Shall persuade me to be an old Fennlandword, for it is the same with the Swedes Thinnis, and the Dutch Thinius, i. e. Antoniuf, and that the word Anto-nius was known to the Finlanders before Christ no man will fupped. The same may be Said concerning the pretended occasion of the Colony of Finlanders settling in Lapland-, for they themselves say, that they left iirakarla and Rengoarvis, because they were oppressed with taxes and pitched first in a wood in Ofirothniacalled Tavaflia near the Bodic bay. But all this, as hath been shew'd the very name of Lappi, which Signifies banishment, sufficiently confirms. Flantinn and Peter Nituren, pretend that though the Laplanders voluntarily removed to Tavajia, they were forced to their present habitation: So the Natives of Tavasti\* , griv'd to See them

in a florilhing condition, wearing rich clothes, fareing delicioufly, and abounding in all manner of wealth, chose them a Captain called Matthias Murk, and with a great number invaded their quarters, killing and plundering all they met with, not deferring till they had quite drove them as far as the Rivers Ktmt and Torne; and not long after perceiving they lived too happily there, they set upon

them I (, Of the Originall of the Laplanders.

them the Second time, dealing so cruelly with them, that leaving their Cattel they were forced to fly into those barren Countries they now inhabit, carrying with them only their nets. Plantin. adds further that Artdr. Andrefonius affirms he saw some ancient letters, in which mention was made of Kurk, a Governour of the Laplanders: but as for his other name of Matthias, it is plain it was posterior to Christianity, since which time if we should imagine the Laplanders first to have come into these parts, we must also suppose the Country to have been till then uninhabited, whereas we have all reason to believe that the Bitr-mi and Scridfinni lived here before Chrift, the latter of which seem by their name to have been only a Colony sent out of Finland: and mention is made of Finlanders in these parts in the time of Harald the fair, or Hrfager King of Norway, and his Son Ericut Bodfexe, who lived long before the times of Christianity, and went down into Finmark. and Biarmia, and obtained a great victory over them. Now if he went by Sea Northwards of Norway to come to Finmark., Finmark\* then must have been near Norway, as lying North of it near the Sea, that is the same Country that is now named Finmark, which because then inhabited by Finlanders, as appears by the name, it is not to be believed that it was first possessed by the Laplanders that were drove out of South-Bothnia by Matthias Kurk. Neither are they called Lappi from being driven out then, for they were so called in Saxe's time, and there is little reason to believe that Matthias Murk's expedition was before him, especially from that inscription which mentions Kurk., since that in those times they knew not so much of writing as to record any thing in it.

Wherefore we must find out some better authority to confirm to us the originall of the Lapps, for we may believe that the Finlanders more than once march't out into Lapland, which is evident from the several names of their leaders, whom some called Thinns-Kogre, others Miefchogiefche. The first and most ancient is that from whence the Biarmi took their originall, whom I conclude to have descended from the Finlanders, from calling their Gods by Finlandish names. Besides in their nature and manners they agree with the ancient Finlanders: and lastly are called by all Strangers Scridfinni, i. e. Finlanders going upon frozen Snow, which, the ancient knowing none else to go so, took to be the Biarmi. But the name of Biarmi was given them by the Finlanders from their going to dwell upon the Mountains, from the word Varama, which signifies a hilly Country: now because Strangers knew from the Swedes they used wooden Shoes to go upon the Snow, which by the Swedes are called Alt Skriida, not knowing the name Biarmi, they called them Scridfinni: and because the Finlanders and Biarmians were of the same originall, they were often subject to the same Prince, as to Ct/o in King Uolters time. What the occasion was of this leaving their Country is yet doubtful, except it was for fear of the Swedes, who in the reign of King Agnus invaded Frofle King of Finland, and harassed the whole Country. The second time of departing their Country was when the Ruffians enlarged their Empire as far as the lake Ladog. For fearing the cruelty of these People they retired into Laphnd: which I am apt to believe because the Ruffians call them Kienni, as has been laid before from their passage through Kajania into Lapland, which they could not have known but by their own experience; and their wars with them, especially those of Carelia and Cajania being so ignorant both in history and other Countries, that they scarce know any thing of their own, that is of any antiquity. And this proves what we

have I (, Of the Originall of the Laplanders.

(aid of their second leaving their Country, which was about the 6th age after Christ: and these perhaps are they which are simply called Finni by the Danes, Swedes, and Norwegians, or with the addition of Sue or /r/fM, obsolete words of the Biarmians, because they were more than they in number, especially as Sier Harald Harftger King of Norway, who almost destroyed all the Biarmi in battle. In the meanwhile the Finlanders lay secure in Ftnmark., and all the Biarmi being extinct, the name of Fir.ni obtained, and the name and credit of the

Biarmi was quite abolih't and forget. And thele are all the times they left their Country before they were called Lappi, for rill after this they were never called otherwise than Finni, Scritofimii, and Biarmi. But in aSter ages we find them named Lsppenes, of whom Adam. Bremenfis makes no mention who lived in 1077, tut .Saw doth , that lived in 1200-and therefore'tis probable that in that intervall of time, after they were call'd Lappones, they made their third migration. But any one that will examine the hiliories of that time, will Scarce find any thing that Should move the Finlanders to leave their Country, as Ericus Sanflvs hath made it appear in that Expedition in which he brought them under the Swedifl) Government, and planted among them the Chriftian Religion, which he made in the year 1150, when no Small number of them the third time Seem to have deSerted their Country, and gone into Lapland. And the reaSon is plain,having bin fubje&'d to Strangers, and forc't to be of a Religion different from that of their Ancestors, which thereupon was hateSull to them, and therefore no wonder Some of them Sought out a place where they might live free: which is as good a reaSon too why they were called Lapps by thofe that stayed, Sor they Submitting to the£im/«,and embracing Christianity,look't upon them as defertors of their Country, whom fear only of a good Government, and better Religion, had made exiles, especially when the King had put Sorth an Editfl that all lould be accounted banilh't that would not renounce Pagan Superflition; therefore they were juftly called Lappi, and care not ro hear of the name to this day.

And this is my opinion of their original! and migrations, out of which I Shall not be perfwaded by thoSe learned men who believe they rather came Srom the Tartars, Sor we never read of any of them going into the North. Moreover the Tartars live altogether by war and plunder, whereas the Lap-landers live by hunting and grafiing, abhorring nothing more than war. Besides thechief delight of the Tartars isin having many stately Horfes,cf which the Lapps are fo ignorant,that in their whole language they have not a word to Signify an Horfe: the language alfo of the two Nations is fo different that one cannot poflibly be derived from the other. And alcho fome learned men, who pretend they underftood both languages of Finland md Lapland, confidently aver that they are altogether diverfe : yet it willbeeaSy to produce diverfe men as well skill'd in them, as they that fay the contrary. Befides 'tis no con-Sequence becaufe there are a few differences between the Finland and Lapland languages, that they are therefore utterly diverfe, when this difagreeing may rather proceed from the length of time than any diversity of the Tongues at firSt, as we find now many Swedifl) words that do not at all agree with thofe now in vogue, which yet do not constitute 2 new language. And their faying the Laplanders could net come from the Finlanders , becaufe they alwaies hated one another, is ofltle force, when the reafons of their hatred are enough explained already. But it Signifies lefs that the Finlanders have feve-rall Cufioms and Manners notinule among the Laplanders y as the way cf

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building houSeS, Sor theSe were to accommodate thtmSelves to the nature of the place whither they came, and to forget thofe things which would not be oS any uSe to them. And moreover, there remains Still a memorial! cf thoSe that came out oS Finland, where they firft Sate down in the woods of Tavaftia, near a Lake which they call Lappiakairo, that is the Fountain of the Laplanders, who when their neceTary food grew Scarce, went further up into the DeSarts, and the Finlanders purSuing them in Tavafiia,they retreat d to the Bothnic bay, where they might be more Safe, and have more conveniences forliving: and this is that migration yet in memory which Plat-tin. Speaks of, vi%. that the Laplanders lived here for an age, or more, till the time of King Mign. Lr.dulaos, An. 1272, who to get them under his Sub;e<3icnt promised any one that could effe<?t it, the Government of them, w hich the Birkarli, i.e. thofe that lived in the allotment or division of Birkala, undertook; and having for a great while cunningly insinuated themfelves into them, under a pretence of friendship, at last Set upon them unawares , and quite Subdued them. But before this they were infested by the Tavafii under the command of Kurk, which if we would Stridtly examine, we Should find it of later date than about Chrifts time, contrary to Some mens opinions. As it happens in things that are taken upon truSt, the Laplanders confound the more modern with the ancient, making but one history of all that happen'd in the diStindt times of Ericus Sanflut, Magnus Ladulaos, with Some other Kings before and after, and that So confuSed and lame, that it is hard Sor any one to understand it. 01 Petr. mentions at large one Matthias, Captain of the Finlanders, when they Subdued and drove out the



Laplanders into the furthest and most defenceless place of the North, whom Some think to be a noble Family of the Kurki in Finland, and that he ceased not, by frequent incursions upon them, to molest them, till they promised to pay him yearly tribute, which he at length weary of the long and tedious journey exchanged with Some of Birkarlar in Tavastland for a part of Finland, whence followed what is most true, that the Laplanders to the year 1554 paid annual tribute to the Birkarlar, besides whom it was not lawful for any others to trade with them. There are those now living who say they have seen the letters and conditions of the Kurks kept in Erfvæder, an allotment of Luleå, by one Jo. Nilsson. Which things are so far from being immediately after the birth of Christ, that they may be reasonably thought to have been since Mag. Ladulaos, unless we can imagine that Olaf Petri by his Tavastii and Birkarlar meant the same people, since there were other Birkarlar inhabitants of Tavastland, who chose them a Captain named Kurk, under whom they drove out the Laplanders out of the Borders of the Eastern Bothnia, and made them tributary, and the letters may not be ascribed to Kurk, but to Ladulaos, in which he had granted the Birkarlar the privilege to receive tribute of the Lapps, and of trafficking with them, for it is not probable that Kurk, though he was their chosen Captain, was to have all the benefit of the Laplanders to himself, so as by contract to transfer to the Birkarlar the right. For the Tavastii were either a free People and so shared among one another whatever they got, or else under some Prince, and so could not give another what was not their own, but their Masters. Besides if they did give Kurk any thing, as some Villages, or the like, it was not from any bargain that they were to receive in it (either tribute from the Laplanders, but as a reward to himself for his pains and conduct in the war. But whatever may be said of this, it is certain

that the *Laplanders* never came originally from the *Ruffians*, nor as others think from the *Tartars*, but from the *Finlanders*, having been driven out of their Country, and forced to change their habitations often, till at length they fixed in this Land where they now live: and that Country, which from the removal of its inhabitants was called *Lapland*, had the same name continued by the Swedes, who had conquered the greatest part thereof. For after the Swedes had learnt from the *Finlanders* that they were called Lapps, they also gave them the same name, then the Danes took it up: then Saxo, afterwards Ziegler, then Olaus, who had the account which he gives of the Laplanders from Olaf and Magnus. And so at last all the Country was called Lapland from the Bay of Bothnia Northwards, especially after it was made subject to the Swedes, except only that part which lies on the Coasts of Norway, which retained its ancient name of Finland, as also that part towards the white Sea, called by the Moscovites, *Cajania*, altho' these sometimes call the inhabitants *Loppi*, which without doubt they took from their neighbours the *Finlanders*.

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## CHAP. VII.

### *Of the Religion of the Laplanders.*

HAVING seen the rise and Original of the Laplanders, we come now to speak more distinctly of them, but first of their Religion; not only what is now, but also what was before Christianity came to be received there. For there were Laplanders, or at least some Inhabitants of Lapland, before the Christian Religion was introduced: Such as the Finni, Leppnfinni, Scridfinni, or Btarmi, as is above said; but it was very long before the Laplanders properly so called embraced the Christian Religion. At first there is no doubt they were Pagans, as all the Northern Nations were, but being all Pagans were not of the same Religion, it may be enquired which the Laplanders professed. And I suppose it could be no other than that of the *Finlanders*, from whom they derive their original, and consequently their Religion too. But what the Religion of the *Finlanders* was is very uncertain, since we have no account of the ancient affairs of that Nation. Therefore we must make our conjectures from the *Biarmi*, and *Sundfinni*, as also from some remains among the *Finlanders* and *Laplanders*.

We have already prov'd the Biarmi to be the first Colony that the Finlanders Sent into Lapland. of whom this is chiefly recorded in ancient Monuments, that they worlhip'd a certain God whom they called Jumala-. which Jumala or Jomata is manifestly a different word from what is mentioned in the History of St. Olaus King of Norway, and of Herodotus, for they relate it as peculiar to the Biarmi, and unknown to themselves; who being either Goths, Norwegians or Islanders, it cannot possibly be any old Gothic word, but of some other Country, and therefore most probably of Finland, where it is new in use. For Gorf, which is by the Swedes, Goths, and all of the Same original termed Gott, or Gudh, is by them called Jumala

of the Religion of the Laplanders. s i

without doubt prevailing that the Same name, whereby in ancient times they called the false God, was translated to the true One, both by the Finlanders, the Biarmi and the Laplanders also who came out of Finland, and being joined with the Biarmi made one Nation. Besides Jumala, it seems the Laplanders had a God whom the Swedes call Thor, which may be gathered, not only because they worship one Thor at this present among their idols, as shall be shewn hereafter, but also because in the number of Gods which the old Finlanders, especially the Tavnils adored, there was reckoned Turrifas, the God of War and Victory, which was no other than Thor. This Turrifas is put in one word for Turrit-A'ife i. e.) Thirrk, Thirtte, or Torus (for so his name is diversely written) the Prince of the Idols, or Afatics, for those who in former times came out of Asia into these parts were called A'is, of whom this Turns w» the first, who from that time was worshipped by the Finlanders by the name of Turrifas; which may farther be proved from Arngrinn's June, who says the first King of the Finlanders was Torrus, one of the Predecessors of King Norus, from whom some think Norige, (i. e.) Norway, quasi Nort Rige, to take its denomination, it being frequent for the ancient Kings to take upon them the names of their Gods. Thus among the ancient Greeks we find many who were called by the names of Jupiter and Neptune, so Thorus the King was so called from Torus the ancient God of the Finlanders, from whom without doubt he was derived to the Laplanders, together with their language, worships, and other customs. To these two (if they are two) Jumala and Thor, may be added the Sun, which I gather from this, because he is still reckoned among their Gods. Besides he is generally worshipp'd in all barbarous and pagan Countries, and if he be adored for his light and heat by those People, who enjoy the benefit of a warm air and temperate climate, how much more by the Laplanders, who for no small space endure the hardship of continual night and bitter frosts? but I shall speak more concerning the Sun hereafter.

These are the chief Gods of the Laplanders, whether they had any of less note may be questioned, tho I doubt it not; because at this day they worship some others, which the Finlanders did before them, and probably brought with them into Lapland. Of these the Carelii had Rongotbeus the God of Ry, Tellonpeko of Barly, Witrecanms of Oats, Egges of Herbs, Pease, Turnips, Flax, and Hemp with his wife Rowne, of tempered; K\*kre the Protector of Cartel from wild beasts; Hyfe had the command of Wolves, and Bears, Nyrke of Squirrel-hunting, HyUranes of Hare-hunting. Some of these the Laplanders worshipped; especially those whose help they stood chiefly in need of to the performing of their business, as the gods of hunting and preserving their Cattel from wild beasts, and suchlike: others probably they neglected as useless, because they neither plowed nor sowed. But I cannot say under what names they worshipped them, because I find nothing of certainty thereof, either in their ancient records, or modern customs.

Next we must consider what kind of worship they paid their Gods, which we have already mentioned; but of this also we are in great uncertainty, unless we make our judgment from the present times, and deliver those rites which are now used by the Laplanders in their religious performances, but of this we shall speak more when we come to treat of the present state of their Religion. We shall only note here what is read of Jumala. He was

heretofore represented in the image of a man sitting upon an Altar, with a Crown on his head, adorned with twelve gems, and a golden Chain about his neck, which was formerly of the value of 300 Marks; tho whether the word in the History doth signify a chlin, or may better be rendered a Jewel, 'tis uncertain, for it is said that Charles lifting his Ax, cut the collar whereon it hanged: which shews that it was rather a gold artificial catvrtland

fetwith jewels, which v.\*a\* ( 1 fuppofoe ) the reaSon'why Herb/Jus doVh not Set down its weight, as is uSual in the valuing of chains, lJut its price. This Jewel called Men from Mene the Moon whoSe figure it represented,was,as I imagine, tied to a collar about the neck , and hanged down upon the brtst fef rife image , as is ufual in all Such OrnamettSatlhisdaj'. But whether >this wefe a chain or locket, it is certain the other pans of his habit were agreeable to our dtfeription of him ; Wherein lie was not mtich unlike the Sitedes God Thar, as he is defcribed in our Hiftory of Vpfal: for he alSo was nfede Sitting with a Crown on his head, adorned with Stars, as Jumala with jewels, each to the number of twelve, from whence I am almost perfwaded that the Biarmi, and after them the Laplanders, either worshippedone God under two names, or if they were two Gods, they ufed their names promircuoufty. for the true God, whom they knew partly by reaSon , and partly by tradition, was by them called Jumala : but after the nameof TZor began to be famous, they either called Jumala by the name of Thar, or gave Ttmr the name of Jumala : which I gather from hence, becaufe at this d:ty the Laplanders attribute that to their Thtr, which questionless formerly they did to Jumala , vi^ the power and command over the inferior Gods, especially the bad and hurtful : alfo over the air, thunder, lightning, health, life and death of men,and Such like; as Shall be Shewn hereafter. What his ini g-was made of, is not known, but I SuppoSe it was wood, becauSe Charles is Said to have cut off his head with his Ax, when he only designed the cutting of the collar that held the aforeSaid jewel, which he could hardly have don, had it bin either Silver or gold. Befides, to prove it was wood, it was burnt to aShes, together with the Temple, and all its furniture, excepting Some gold, and other precious things; with which gold particularly they did homage to their God: for the Biarmi in their ceremonies to Jumala, did cast 1 gold as a Sacred offertory to him into a golden diSh, of a vast weight and bignefs, which stood upon his knees. This VelTel, in the Hiftory of Olaus, is Said to be of Silver, and full of Silver coin, for a little before his time both bafin and gold were loft, and the Biarmi never had an opportunity of getting more. They did not worShip Jumala every where, but in Some few places, or perhaps only in that one, where in a thick remote wood he had a kind of a Temple, not as they are uSually built with walls and roof, but only a piece of ground Senced as the old Roman Temples were 5 from hence one might look every way,which could not have bin don had they bin cover'd at the top. As in the form of their Temples, So in the Situation of them they did imitate the ancients, who for the moft part chofe groves to worlhip their Gods in, and there built their Temples. So much of jumala , and the ancient manner of worshipping him amongft the Biarmi, as it is transmitted to us by ancient Writers; but of Thor> the Sun , and the other Gods, there is uothing readbutwhat belongs to the times oS Chriftianity, and the Su-perftition ftill remaining amongft them, of which we Shall Speak particularly in the following Chapter.

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## CHAP. VIII.

### *Of the fecond, or Chrijlian Religion of the Laplanders.*

LAppland among other Nations, after a long night of Paganifin, was enlightned with the Christian Religion : of which I Shall now Speak. In the first place we must enquire how and when they first began to hear'd of Chriftname: but this will be very difficult, becauSe all Writers are Silent hsrein. Plantin indeed affirms from their report, that they first hear of the Chriftian Religion in the laSt age; from whence he concludes that they came out of Finland before the Finlanders were converted. But for all this we can hardly yield our aSTent to him ; for it is certain on the contrary that they knew,and Some of them embraced, the Chriftian Religion in the time of Ziegler, who lived in the very beginning of the precedent age, and was prefent at the deftru&ion of Stockholm by Chriftiern the Tyrant , which he haih very well defcribed: he affirms that they admired Chri-ftianity to obtain the favor of their Kings, which cannot be Spoken of Chriftiern, or his immediate PredeceSSor, but of Several others informer ages. And indeed it is very improbable that fo many Chriftian Kings Should take no care of propagating their Religion among the Laplanders, but permit them to live in a heathenilh impiety, without So much as ever hearing the name of Chrifft ; especially Since there are Letters of Ericus King of Tomeranit extant, wherein he

advices the Confistory of Vpfal that they would Send Priefts to infrust the Laplanders ; which Charles the I X afterwards made an argument of his title to Lapland against his neighbors. Besides they had adjoining to therh the Birkarli, who were either Finlanders or Swedes , and were converted long before; with theSe they maintained a commerce , and paid them tribute even from the time of Ladulaus Magnus, who reign'd four ages ago.

Therefore it is false what Plantin affirms of their being converted in the last age ; on the contrary I presume that from the time of Ladulaus, there always were some in Lapland who either were Chrifians, or pretended to be so : for then their Country was subdued and made a Province of Swedland, and it cannot be doubted but the Swedes propagated the Chrifian Religion together with their dominion in Lapland. Tho if our conjecture prove true of the Laplanders removing out of Finland, by reason of the wars of Ericus Stenflus, and the planting of the Chrifian Religion there, it will appear from thence that they heard of Chrif, tho they neglected him. However no prudent man can suppose that their neighbors the Finlanders for so many ages Should never mention any thing of the Chrifian Religion to them. And therefore my opinion is the more confirmed that the Laplanders had heard of Chrif ever Since Ericus Sanllus his time, even these five ages , tho they rejected his Doctrine, as long as they retained their own freedom: but after they became subject to the Swedes,

whether Of the Religion of the Laplanders. s i

whether on their own accord to please their Kings, as Ziegler would have it, or for other reasons, at length they took upon them the name of Christians, which happened in the time of Ladulaus Magnus, in the year 1277, from whence we must date the planting of Chrifian Religion in Lapland, which Religion they neither wholly embraced, nor wholly refused, but retained it with an inveterate , and as it were Jewish prejudice, not out of any zeal, or preferring it as more necessary for their welfare before their former Religion ; but outwardly only and in Shew, esteeming it the best means to gain their Princes favor, and to prevent those evils which threatened them, if they should persist in their obstinacy. Hence it was that they were married by a Christian Priest, and baptized their children according to the ceremonies of Chrifianity, which were the two chief things wherein their Chrifian Religion consisted ; and the only things mention'd by Olaus M. For the use of catechizing, or preaching of the Gospel, and other information in the heads of Chrifian Religion were wholly unknown to them, as may be prov'd from the ancient records of Bishopricks, wherein there is no mention of any Laponian Diocefs , or Church , or of any Diocefs to which Lapland might belong. Lastly , if it had not bin so, what need was there of Lriys his express to Vpfal, that they would send Priefts into Lapland: this , and whatsoever else Ziegler alleges for the slow advance of Chrifianity in Lapland, Olaus Magnus endeavors to evade; but at length is forc't to confess that the Northern parts thereof are not yet reclaimed, and therefore hopes for their conversion.

This was the State of Chrifianity in Lapland till the times of Gustavus, differing from their ancient Paganism Only in name, and a few external rites, whereby they labored to make the World believe that they were Chrifians<sup>4</sup> which gave Damianus \* Goes ( tho a friend and contemporary of Johannes and Olaus Magnus) very good reason to complain that there was no knowledge of God and Christ in the Land. From hence we may understand how to interpret Olaus M. when he saies that by the earnest and pious exhortations of the Catholic Priefts, great part of these wild People were, and more were likely to be brought over to the Chrifian Religion. But when Gustavus came to the Crown, as he took greater care than his Predecessors for promoting of the true Religion in other parts of his dominions, so he did in Lapland also; and as the chief means to effect this, he took the peculiar charge of them upon himself. Whereas heretofore they were rather tributaries of the Birkarli than the Kings of Sweden; and consequently neglected by those Kings<sup>5</sup> nowat some few times in the Winter, they were obliged to meet together in a place appointed, where they were to pay their tribute to the Kings Officers , and be instructed in the Gospel by the Priefts, and also to give an account of what they learnt the year before. This custom must needs have its beginning in Gustavus's time, for he was the first King that demanded tribute of the Laplanders, and consequently that assembled them together for the paying of it. Besides Olaus M. mentions no such institution ; which he would have done had it bin received in his time. Nay he confesses that if the Laplanders had a mind to have their Children baptized, they were forc't to carry them on their backs two hundred Italian miles to a Chrifian Church, in some of their neighboring Countries , as Awgermannia, Hdjngia, and the like, and

if they neglected this duty,

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there was none to reprove them for it. This made Gufltvus complain in a Letter dated ixStocholme, July 24. 1556, that there were many among them, who were never baptised, which proceeded from an opinion that those who were baptised in their riper years, would dy within 7 or 8 daies after; but when Guflaum together with his Collectors Sent Priests into Lapland, their children were baptised, and they instructed at home. Nor were they obliged only to a bare hearing of the word, but to a diligent attention, because they were to be catechised afterwards, and give an account of their progrefs; So that now it was that they began to be Christians in good earnest, and in this respect it might with Some reason be Said that in this last age the Gospel began to be preached among them, and that before they were wholly ignorant of the means of their Salvation. Now it was that they had certain Priests appointed to instruct them, the first whereof, or at least Since the reformation, was one Michael, whom Guflavui in his before mentioned Letter earnestly recommends to them, giving him a special command by pious exhortation to reduce them to the true knowledge of God, and the Christian Faith.

But this was more effectually done in the Succeeding times of Charles Gustavus Adolphus, and Christina; who first: endowed Schools and Churches-, those two firm Supports, without which Religion can neither maintain its present Strength, nor acquire more.

Charles the IX, about the latter end of his reign was the first that caused Churches to be built in everyone of the divisions or Marches at his own peculiar charge; two of them are mentioned in Lapponia Tornensis, viz. Tc/otcki\* and Jukasarff, whereof one was built, ann. 1600, the other 3 years after. Christina having found a Silver mine there, followed his example; and by a public Charter ordered the building of four more, in Arnitfielf, Ylriplog, Silbojoch, and Nafafiell, ann. 1640. then were Christian Churches built in Lapland itself, and there are now reckoned in Lapponia Aonger-mannia one, Called Aefdo', in Lapponia Vmenfis one called Ly<rfala\ in Lapponia Pithensis four, whose names are Graatrask, Arwiler/s, Stora Jawgckj, and Ariplogs 5 there was also a fifth called Silbtjechs, but this was long ago demolished and burnt by the Danes. In Lapponia Lihlenfts there is one call'd Jochmoch. There was also another called Nafriloch, but this was burnt accidentally not long since. In Lapponia Tornensis there are reckoned three, Jiickochfielfs, Rounala, and Enotaches. In Lapponia Kimensis only Enare. All of them being 13 in number, except Stiojochs and Nafrilochs, are kept in good repair, and frequented by the Laplanders. They all own the Kings, and especially Charles the IX, for their Founders, excepting only Kounala, which was built and adorned with a bell at the sole charge of 3 brothers Laplanders, whose piety herein is the more commendable because they were forced to fetch all the materials requisite for such a work through long and trouble-some waies, out of Norway with their Rain-deers- A memorable example which most men in our daies, though deficient enough to seem pious and religious, are so far from equalling, much more from exceeding, that they never attempt to follow it. The manner of building their Temples was plain indeed, but fit enough for the use they were designed to, the matter of them is the same timber wherewith the Swedes usually build their houses. Adjoining to their Churches they have belfries, and houses for the use of Priests

and Of the Religion of the Laplanders. s i

and the convenience of those who living at a great distance from the Church, have the liberty of refreshing themselves here in the Winter time by the fire. This constitution was first made by Christina ann. 1640, commanding the Priests to be always resident, whereas before they living a far off, came but at some few times of the year.

Schools were first instituted by Gustavus Adolfus, and first in the town of Pithen, something before the year 1619, for in that year Niclaus Andrea, Minister of Pithen, dedicates his Ritual to him, in token of thanks and commendation for this his piety. The reason why Gustavus Adolfus founded Schools, was chiefly because he saw the Laplanders profited very little under the Swedish Priests preaching in a foreign language, as they had hitherto done. Besides, the hardships of the air, and courtesies of the diet killed great part of the Priests, who had been used to a better climate, and made the rest more unwilling to undergo this hardship: therefore was the

first School instituted in Pithen, and committed to the charge of Ni-colaut Andrea , who was also commanded for the better promoting of knowledge there, to translate the most useful and necessary books out of the Swedish into the Laplandish tongue. For the Laplanders before this were wholly ignorant of letters, and had not a book written in their language : the first, which I suppose they had, was the Primer, such as children use to learn containing the chief heads of Christian Religion , viz.. the ten Commandments, Apostles Creed, Lords Prayer, and the like compiled by the afore-said Nicolaut, as himself witnesses: he likewise was the first that published the Ritual in the Laplandish tongue, the book is now extant printed at Stockholm by Ignatius Meurer, with this title , Liber Cationum quomodo fit celebranda Mi (J\* Sermone Lapfico. These were the elements wherein they were first to be instructed, afterwards there were other books printed, amongst which was a Manual translated out of Swedish by Joannes Tomans, Minister and School-master of Tornet, containing the Psalms of David, Song of Solomon , Proverbs, Ecclesiasticals, Ecclesiastical , Luthers Catechism, Sacred Hymns , Gospels, and Epistles , with the Solemn Prayers. The history of the Passions, and destruction of Jerusalem, the Ritual, and Prayers of all sorts.

In the next place, for an encouragement to those that would send their children to School, Gustavus Adolphus allowed money , not only for their diet, but also for their clothes, and other necessaries , with a stipend for the School-master: with these helps the Laplanders began more willingly to confide in the Christian Religion, which was now preached to them in no other language than their own : heretofore their Ministers using only the Swedish tongue, they learnt something but understood it not, and muttered some Prayers, but they knew not what: for sometimes there stood under the Pulpit, an Interpreter who explained to the People as well as he could what the Minister said at length. By the benefit of these afore-said books they began to understand what they prayed for, and some of the Youth of Lapland having Studied at the University of Upsal, made good progress in the knowledge of the Liberal Arts and Sciences , and of the Christian Religion , that they were entrusted with the Ministry.

Hitherto we have taken a view of Gustavus Adolphus his first care for the advancement of Christianity in Lapland, but as all things in their beginning

met with some opposition of the Religion of the Laplanders. so

things find some opposition, So did the preaching of the word of God here; first of all it was a matter of great difficulty to maintain a School without the confines of Lulea, to which the Youth of that Nation should resort, therefore in the second place it was advised by that famous man Joannes Skytte , free Baron of Diderhoff , and Senator of the Kingdom, who to his immortal praise obtained that a School might be erected by the King in Lapland itself, in the Province of Vma, near the Church Lykfala, from whence the School took its name. This was the second School the Laplanders had, and by Gustavus Adolphus, then engaged in a tedious war in Germany, the charge of it was committed to the afore-said Joannes Skytte, by a Royal Charter , and settled upon his Family for ever, allowing the School-master the whole Tithes, after the ordinary charges deducted; but still retaining to the Crown the Superintendency of the benefaction. The form thereof is as follows,

WE Gustavus Adolphus by the Grace of God King of the Goths and Vandals , Ore. declare that although our dear Father Charles of blessed memory; as his wife and our selves, after we were by the Divine Providence placed in the Throne of this Kingdom, have earnestly endeavor'd that our Northern Subjects called Laplanders should be instructed, in Arts and Letters ; and be informed in the grounds of Christian Religion , yet the distraction of the present time, hath hitherto kindred our religious purpose : but lest our attempt should be utterly frustrated, we ordain and appoint our faithful Senator, Chief Governor of Livonia, Ingria, and Carelia, the illustrious Lord John Skytt L. B. in Dunderhoff, Governor and Visitor of a School to be erected in Umea, he having undertaken that Charge : We farther ordain that the Government of the said School, shall from time to time continue and belong to the Successors, in his family : and that the Master and Scholars in the school afore-said, may have a constant maintenance, we grant unto them the Tithes which the inhabitants of that division , do yearly bring into the Store-house of Lima , after the ordinary payments are deducted. These Tithes, with other gifts and benefactions which the afore-said Lord John Skitt shall by his diligence acquire for the said charitable use; shall be disposed by him for the benefit of the said School, reserving to our selves and Successors the supreme

regulation of the fame. In wit-nefs whereof we have fet our hand and Seal. Given in old Stetin in Pomerland, June 20. Ann. 1631. Of the Religion of the Laplanders. s i

This School had Some peculiar advantages Over others, be<sup>au</sup>Se its Settle<sup>\*</sup>ment was filmtly eSiab<sup>!</sup>iflied, having fot its Vifiror, not the Minister of the PariSh, but a Senator of the Kingdom. Befides here was not only 3 Salary allowed to the Master and Scholars, but alfo an order to receive ii out of the Tithes of Vma-, whereai the other had indeed a Jet stipend<sup>^</sup> but be-cauSe it was not. certainly decreed where they Should, receive it, it was not duely paid as the time and their neceSTities required, whi<sup>^</sup>h Wis no Small disadvantage and impediment to their defign. But'all inconveniences were here remedi<sup>«</sup>J and the Salary most firmly Setled; and not only So, but alSo full authority granted unto the Illustrious Lord John Skjlte to find out and confirm any other means, which might conduce more to the good of that foundation- Neither was that eminent man wanting out of his lingular piety to God, and love of learning. to make this his whole bufinefs, till at last he gathered a Sum of five thoufand Dollars, partly thro his own , and partly thro his friends liberality, which he delivered to the Queen Christina for the uSe of a Copper Mine, that in lieu thereof the School of Vma might yearly receive the whole revenue of the Crown, due from certain Towns in that Province. This request of his the Queen eafily granted, and two years after itfu'd out her Letters patents, and a new Charter by the Proteftors of the Kingdom , whofe worthy Commemoration is nat to be omitted. The words of the Charter are as follow ,

WE CHRISTINA by the Grace, of God Queen elcU and hereditary Frincefs of the Swedes, Goths and 'Vandals, Queen of Finland, Efthonia , Carflia, and Ingria, do declare, that whereat our dearly beloved Father , fom times King of Swed-land, did out of bis fingular zeal and religious affettion for' the promoting of the Church of God, effecially in the Northern parts of his Dominions, intitute a Lapland'ijh School in the Province of Unia, and did conBitute our trufty and. veil gloved Senator the illuftriout Lord John Skytte, Senator of the Kingdom of Sweden , Frefnlent of our Roial Council in Gothland, Chancellor of our Vniverfity of Ilpfal, High Commiffionet of South-Finland, free Baron of Duderhoff, Lord of Grasnfia,, Strasnifrum and Skytteholm, Knight, to be fupervifer of this work.-, fet ling the fame power upon his Poftgrity after hi<sup>\*</sup> deCeafe, and bountifully allowing to this defign out of the Jlores of Lima the yearly Tithes due to the Crown ; We therefore by vertue of thefe Letters patents to not only confirm that vrholfom Constitution of our piom Father deceafedj but do alfo certify that the illufirius Lord John Skytte hath brought in the furn of 3000 Dollars offtlver given by him-

H fijfOf the Religion of the Laplanders. s i

felf and kit pious friends for the ufe of the Laplandijh School, which entire fum be hath paid to the Copper-Company, humbly intreating that the faid fum may remain in that Company to Vs and our Crown, and that We for the yearly interefl of the faid money allowing 8 per C erit, would give to the Laplandijh School the ufe of certain Villages in Norlands, that the inhabitants thereof may pay their taxes to the aforefaid School; which We gracioufly approving , do give i as a fecurity, the benefit and profit of thefe following Villages belonging to Vs and our Crdwn in the Provinces of Lima and Wtfi Bothnia; Roebeck 12. Farms j. Scskfive 2.1. Clabbiler 3• h-Baggaboellet 2.-. Knddis 2. £. Brsneland 2. Thefe Farrhs fhally yearly pay to the Laplandijh School all their ordinary and extraordinary taxes which are hitherto impofed, which their inhabitants are hereby commanded to do without intermiffwn, during the time that we retain the aforefaid fum of 5000 Dollars, paid to the Copper-Company, until We JJjall haverejlored the fum entire to the Laplandijh School. Wherefore We command our Officers, and all whom It may concern, that they fubfratt not from the faid School the aforefaid fum given in fecurity, before fuch time as the money may be reflored; and that they do not offer nor fuffer to be offered any injury or prejudice to the aforefaid School, contrary to this our Editt, in confirmation whereof Ours and the Kingdoms Protestors and Adminiftrators have hereto fet their hands, and fealed it with the Roial Seal. Dated at Stockholm Novemb. 5. 1634.

The PerSons that SubScribed were, Gtbriel Oxenfiern, Guftavi F. R. Drot/itus. Jacobus de la Cardie High Marflial. Carotus Caroli Gyldenhielm High Admiral. Petrus Baner Deputy Chancellor. Gabriel Oxenfiern Trefurer.

This is that School to which the Laplanders ow their ProgreSs in the knowledg and love of Chrifitian Religion, which appears from thoSe many uSeful and eminent PerSons who have bin there bred; alSo the SucceSs may be Seen from the testimonials of the Examiners, who were constituted in the fame year that the School was endow'd by the aforefaid Roial Charter, the words are related by Bra^im as follow,

WEOf the Religion of the Laplanders. £ , whq/e n^we\* are underwritten, do tejiify that we rrere called by the Reverend and Learned M. Olaus our Pajlor of the Church of Uma, to btprefent at the examination tf the Laplandijh Touth frequenting the School of Lykfa in the Province of Lima; we alfo tefiify that we did hear them examined by their Re-flor our aforefaid Pajlor. Firft, they altogether fang the Pfilms of David tranflated into the Swedijb language, a\* they are now ufed in the Church: next they all, and fingular repeted the Primer, containing not only the Elements of Speech, but the Lords Praier, ten Commandments , Apottles Creed, the words ufed in admini-firing the Sacraments of Baptifm, and the Lords Supper; alfo the Graces before and after meat, together with the Morning and E-vening Praiers. This Book, they all read according to the manner prefcribed in other Schools, and the more ingenious of them did difflintly and without hefitation repete the little Catechifm made by Luther Befides this, they read the Gofpels for Sundaies and Ho^ ly-daies as they are publifhed in the Swedijb tongue, this was the task of all the Scholars. Only 8 of them being of flower parts, did neverthelefs emulate the more ingenious according to their abilities. Now they all begin to learn the Fundamentals in the LaplandiJ/j Idiom, that they may injlruitt their Country-men in their own mother tongue. This fchool exercife and the fruit arifing from thence as it exceeded our expectation, to fee the illiterate Touth in a JJjort time by thebleffing of God, learn the Principles of our falvation, which better Scholars have bin much longer in attaining to, fo ought we to give fingular thanks to Gods who hath made their endeavors fo fuccefsful. Nor mufi we omit the deferved Commendation of thofe pious men, who by their bountiful largejfes founded and endowed the School, and at this time maintain it; altho for the reward of their piety they mufi expett the bleffing of God, according as he hath promifed. Witnefs our bands andjeals. Dated in the place aforefaid Ann. 1634. Jacobus Andreas Buraeus. Petrus Jonae. Andreas Hacquini. Jacobus Nicolai. Olaus Qlai.

From this testimony it appears that the School was frequented by no

H a SmallOf the Religion of the Laplanders. s i

Small number of the Laplandifh Youth, alSo that they were not wholly unfit for the study of learning and Religion ; making it their chief care to learn thofe things which are especially neceSTiry to the improving of a Christian liSe. Last of all, the readineSs of the Laplanders to Send their children to School: So that now there appears another face of Religion in Lapland then what there was in former ages , • becaufe the Kings have taken greater care in providing for Churches, Schools, Books, Ministers, and School-masters. The Priefts in like manner are more careful, being now for the moft part Laplanders, or skilful in that tongue, whereof there is in Lapponia Vmenfis one, in Lapponia Tithenfis 3, in Lapponia Luhlenfis one, whofe trouble is the greater, becaufe the Country is large and the inhabitants diSperSed.

In Lapponia Tornenjismd Kiemtnfis they have both Laplandilh and Swed-ifh Priefts, who once a year at their public Fairs in February vifit the Country, baptifing their children, and preaching to them in the Finnijh language, which they Seem to underftand. For their reward they have one third part of the Rain-dears, which the Laplanders are bound to pay to the Crown: and whereas every Laplander was obliged to pay for a tax either two pair of Shoes, or a white Fox, or a pound of Pike, this is now equally divided between the King and the Priest; which makes not only the Priests more chearful in doing their duty, but the People alfo more diligent in their performances. Hence it is that they pay their Ministers fo much honor and reSpeft, faluting them at their first coming with bowing their head, giving them in token of Reverence the title of Herrai, i. e. Sir, conducing them upon their Rain-dears to their Cottages , a-dorned with birch bows, covered with their furs, and Shewing them all the civility they have. Upon a table or rather a plank hid upon the ground they let them meat, which is uSually fiSh, orflelh of Rain-dear dried together with the tongue and marrow. They ufe neither Salt, Bread nor Wine, all which the Priests are forc't to 'bring with them, the Laplanders drinking only Water, becaufe the extremity of the



cold Spoils their Beer. They are careful in observing Sundaies, refraining both themselves and their Cattel from all work on that day, and sometimes on the day before; nay some there are who refuse to milk their Raindears on Sundaies. While the Sermon is preaching they attend diligently\* and in Singing of Psalms they are so zealous that they strive who shall first be fit. They very much reverence and frequent the Sacraments, especially that of Baptism which they never defer but the women themselves within eight or fourteen daies after their delivery do often bring their children thro long and tedious waies to the Priest. They likewise pay much reverence to the Lords Supper, and to the ceremonies of Confession and Absolution, which are always used before that Sacrament, which they now are really partakers of, whereas in the times of Popery they received it without any Solemn consecration. Neither do they neglect the other parts of Christian Piety. They most religiously abstain from Swearing, cursing and blasphemy: they are very charitable to the poor, and just, inasmuch that there are scarce any robberies ever heard of in the Country. Their mutual conversation is very courteous, especially among persons of the same Country or family, often visiting and discourting with one another. This they learn from the precepts of Christianity, which requiring them not only to regulate their Faith, but their lives, teaches that though there be three Persons, the Father, Son, and holy Ghost, yet they are but one God. And as by the help of Christianity they learn the rule of true piety, so do they utterly abhor all their ancient Superstition. They pull down all their drums, and burn and demolish all their Images of wood and stone. A memorable example hereof is mentioned by Johannes Tornstam in this manner. A certain Laplander, just, pious, and wealthy, named Petrus Peivie dwelling in Peldöjark, at a Village of Lapp-matkia Tornenfi, with all his family worshipped the Idol Seita: it happened upon a certain time that his Rain-dears died in great numbers; whereupon he implored the assistance of his Seita. But he prayed in vain, for his Rain-dears died still. At length with his whole family and good store of dry wood, he took a journey to the place where Seita stood: round about the Idol he strewed green bows of Firr, and offered Sacrifice to him, the skins, horns, and skulls of Rain-dears; at last he prostrates himself with his whole family before the Idol, beseeching him that he would by some Sign testify unto him, that he was the true God. But after a whole days prayers and devotions finding no Sign given, he sets fire to the combustible Wood, and burns down the Idol of the Town. When his offended neighbours fought to kill him, he asked them why they would not permit the God to revenge himself for the affront. But Peivie became so constant an adherent to the Christian Religion, that when others threatened with their charms to mischief him, he on the contrary repeated the Lords Prayer, and the Apostles Creed. He burnt all the Seitas he could meet with, and at length sent his eldest Son Wunllaba to Enorby to do the like there? for which he was forced to fly into Norway to avoid the Intendants, who lay in wait for him. There was also one Clement, a Lappo-Jenabienfi whose Mother being grievously Sick, he sought remedy from the Drum, but his Mother died notwithstanding 5 whereupon he cut his Drum in pieces, alleging that he saw no use of it.

Hitherto we have seen the Christian Religion much better received and improved by the Laplanders, and applied to their daily conversation, than what it was in ancient times. And from hence we may collect the care of those who by their authority, counsel or ministry did promote it; yet cannot we triumph over Pagan impiety wholly rooted out; as shall appear by the following Chapter.

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## CHAP. IX.

### *Of some remains of Paganism in Lapland at this time.*

BY the present State of Religion in Lapland, it cannot be doubted but all possible means were used by their pious Kings and Priests, for the extirpating of superstition and its evil consequences: nevertheless there remain some reliques thereof to employ their farther care and endeavour, many gross errors prevailing among them, which renders the reality of their conversion suspicious, as if they were still in love with the erroneous opinions

of their Ancestors, especially Some, of the Norwegian Laplanders, whose Idolatry sufficiently demonstrates that all their pretences to Christianity are but fictitious. But tho it were impiety to believe this of all, Since experience Shews us the contrary; yet it cannot be denied, but that many of them profess Christianity rather out of dissimulation than any real affection. One chief reason why they so stiffly adhere to their Superstition and impiety, proceeds from the trifling of their Priests, who either take no care of instructing the People, or vilify their doctrine by the squandrels of their lives? whilst under a pretence of propagating the Gospel, they endeavor only to advance their own revenues. This the Laplanders, before none of the, richest, could not bear; to see them-selves oppressed and disabled by the exactions of the Priests. The truth of this Olaus Magnus strives to confute, calling it an impious and false assertion, but he brings nothing to prove the truth of what he says, nor answers Ziegler, by telling a fair story, of the industry and liberality of some in the Southern parts: and particularly that his brother<sup>\*\*\*\*\*</sup> came to the utmost border of Jemtland, and gave a large Alms to the poor people there, and at his own great charge set up a Salt-work. A farther cause of the little improvement of, Christianity, is the vastness of the Country, Some of the Inhabitants living above 200 miles from the Christian Churches. But tho this cause is now in some degree removed by having Churches more frequently, yet that inconvenience still remains; because they are yet very far distant, particularly in Lappmark where we have already mentioned. There are other causes of this unhappy effect, which more particularly rested upon the Natives. As their strong inclination to Superstition, which hath been formerly mentioned, and the occasions thereof intimated. To this we may add the high estimation they have of their Predecessors, whom they think more wise than to have been ignorant of what God they ought to adore, or the manner of his worship: wherefore out of reverence to them they will not recede from their opinions, lest they should seem to reprove them of ignorance or impiety. Lastly, this happens upon the account of inveterate Custom, which at all times is hardly forgot, especially where it prevails as a Law. This is it that darkens their understanding, and renders it incapable in Lapland at this time. 35

capable of discerning between true and false. For these and some other reasons there remain several tracks of Superstition and Idolatry, we require no small time to be worn out; as we see in Sweden of the meaner Sort, not only in Sweden, but in Germany, France, and other Countries, where there is found much of the old superstition, tho in other things they are orthodox enough.

Amongst the Laplanders these opinions may be reduced to two heads, for they are Superstitious and paganiſh, or Magical and Diabolical. Of the first Some of their superstitions are vain and Fabulous, others very impious and heatheniſh. As first of all their distinction between white and black daies. Of the latter Son they account the Feasts of S. Katharine and S. Mart, whom they call Cantepaivf, and S. Clement, upon which daies they abstain from all business, and chiefly from hunting. And of this they give two reasons; first, because they say if they should hunt on any of those daies, their bows and arrows would be broken, and they should forfeit their good success in that Sport all the year. In like manner they esteem the first day of Christmas to be unlucky, in so much that Masters of families go not out of their Cottages, not so much as to Church, but send their Children and Servants, for fear of I know not what spirits and demons, which they suppose to wander about the air in great Companies upon that day; and that they must first be appeased by certain Sacrifices, which we shall mention hereafter. This Superstition, I suppose, sprang from a misinterpretation of the story which they heard from their Priest how a great host of Angels came down from Heaven upon our Saviours Nativity, and frightened the Shepherds. They are likewise great observers of Omens, and amongst others they guess at the success of the day from the first beast they meet in the morning. They forbid the woman to go out of that door thro which the man went a hunting, as thinking the way would be improper if a woman trod the same steps.

And herein they are only Superstitious but in what follows, they are impious and heatheniſh. As first they do not out of any devotion, but compulsion. Next they stick at several Principles of the Christian Religion, especially the resurrection of the dead, the union of the body and soul, and the immortality, of the soul. For they say to themselves that men and beasts go the same way and will not be persuaded that there is any life after this. Whereupon one Getrgius, a Laplandish Priest, confessed upon his death bed that he might be buried amongst the Laplanders, that at the last when he should rise together with them, they might find his doctrine of the

refurreftion true. Notwithstanding they believe tta Some\* thing of a man remains after he is dead, but they know not what it is; which was the very opinion of the Heathens, who therefore Seign'd their Manes to be fomewhat that did remain after their death. A third impiety they are guilty of, is joining their ov n feign'd gods with God and ChriSt, and paying them equall reverence and worihip, as if God and the Devil had made an agreement together to (hare their devotions between them.

Thofe of Lapponia Pithenjjs and LuhlenJIs have their greater and leffer Gods; the greater to whom they pay efpecial worlhip are, Thor, Sorjun. karen, and the Sun. Damianus ct Goes writes that they woi Ship the Fire and Statues of Stone : but thofe Statues are only the Images of Storjunkaren,

I 2 andand the Fire is only an erableme of the Sun ; for that they worfhipped Fire it Self for a God, is very falSe, as appears from Torn<eus, who made particular enquiry into that thing. The Same may be Said of Peucer, who taking his miftake from the wooden Image of Thor, reports that they worship wood. So that there are only three, and that among the Tithenfes and Luhlenfes ; for the Tornenfes and Ktemenfes knew nothing of them , but in their stead under one common na»\*e worfhipped a Deity, whom they called Sdta , wherepfevery family4, <k.'almost every perSon had one. Nevertheless there was cme chief Idoll to which all the neighbourhood paid devotion. But tho this word Seita denotes any God among the Laplanders, yet may we SuppoSe rat under that name, efpecially as it Signifies the publick Idoll, they worfhipped the Same, which the Luhlenfes call Tiermes, or Aijeke (i.e.) thunderer, or father, by others named Thor. And by the private Idols they mean't him, who by the Luhlenfes is called S tor junk are, making the diffe-rence to conSist not in the Gods but their names. The Tornenfes rather ufing agenerall appellation, and calling them all Seitas, whereas the Luhlenfes call the greater Termes or Aijeke, and the leSTer Storjunkar. And if one attend to their manner of worfhipping theSe Gods, they will appear to be the Same. BeSides theSe greater, the Pither.fes, Luhlenfes, and their neighbours have Some inSerior Gods, as the Tornenfes likewiSe have, tho they v.orfliip them all under one name, excepting only that which they call Wiru Accha, Signifying a Luontan old woman , which Olaus Tetr. with Some alteration calls Virefakp. This was only the bare trunk of a tree, andiS row wholly rotten. But who the inferior Gods were, or to what end they were worfhipped, there is no mention made; but we may gueSs from what we find observable among the other Laplanders. First under that name they worfhipped the ghosts of departed perions, but efpecially of their kindred, for they thought there was Some divinity in them, and that they were able to do harm: juSt Such as the Romans fancied their Manes to be; therefore it was that they offered Sacrifice to them, of which more hereafter. Befides theSe Manes they worfhip other Spe&res and Demons, which they fay wander about Rocks, Woods, Rivers and Lakes, Such as the Romans deScribe their Fauni, Sylvani , and Tritons to be. The third fort dreaded by them are Genii, whether good or bad, which they SuppoSe to fly in the air about Christmas , as we intimated before; theSe they call Juhlîi from the word Juhl, denoting at prefent the Nativity of Chrift; but formerly the new year. And theSe are the Gods which the Laplanders jointly adore with God and our Saviour; of which we Shall now Speak particularly , and of their reSpedive worlhip.

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## CHAP. X.

### *Of the heathenish Gods of the Laplanders, and their manner of worlhip at this day.*

WE have Shewed in the foregoing Chapter that there were three principal Gods worfhipp'd by the Laplanders', the first is Thor, Signifying thunder, in the SwediSh Dialed called Thordoen, by the Laplanders themfelves Tiermes, that is any thing that makes a noiSe, agreeing very well with the notion the Romans had of Jupiter the thunderer, and the God Taramit, which I have treated of in the Hiftory of Vpfal. This Tiermes or thunder they think by a Special virtue in the Sky to be alive; intimating thereby that power from whence thunder proceeds, or the thun-dringGod, wherefore he is by them called Aijeke, which Signifies grand, or great-grand-Father, as the

Romans Saluted their father Jupiter; and the Swedes their Gubba. This Aijeke when he thunders is by the Laplanders call'd Tiermes, by the Scythians, Tirami, and by the Swedes, Tor or Tor an. This Tiermes or Aijeke the Laplanders SuppoSe to have power over the life and death, health and fickneSs of man : and alSo over the hurtfull Demons who frequent Rocks and Mountains, whom he often chastiSes, and Sometimes destroies with his lightning, as the Latins fanci'd their Jupiter to do, for which end they give him a bow in his hand to Shoot the Demons with, which they call Aijeke diuge : alSo they give him a mallet, which they call Aijeke Wetfchera, to da(h out the brains of the Said evil Spirits. Wherefore becaufe the Laplanders expect So many blefSings from their Tiermes, and believe he beflows life on them, and preServes their health, and that they cannot die unleSs it be his pleSure, and drives away the Demons, which are prejudicial to their hunting, fowling, and fishing, and riever hurts them but when their offences deServe it; therefore he is to be worshipped in the first place. The next of the prpqipal Gods is Storjunkare, which tho it be a Norwegian word, Junksre in ttic language Signifying the Governor of a Province, yet is it uSed by the. Laplanders now; tho peitflaps it was not in uSe till Some of them became fub;e<?b to Norway. Certain it is, that this is not the only name of that Gcd, for he is alSg called Stourra Fife (i.e.) Great Saint, as appears by a Hymn which is Sung at his Sacrifices. His name they reverence very much, and pay him frequenter, if not greater devotion then other Gods, for tiny SuppoSe him to be their Tiermes his Lieutenant, and as it were Royal PrefeFl, adding Stare, which fignifyS greater for diflinftion fake. Now they worfhip Storejunhar, becauSe thty think that they receive all their blefSings thro his hands, and that allbeaffsand .Cattel, are Subjeft to his will i and that he governs them as Tiermes doth men and Spirits ; wherefore he can give them to whom he will, and none can receive rhein without his pleafure. Thefe beasts therefore Supplying the Laplanders with meat and clothes, it may eafily be imagined how ne-

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ceStary they held it to worihip Storji/nkare. And thefe are the tv o peculiar Gods of the Laplanders, whereof one hath the dominion overmen, the other over beasts; one beStows life, the other all things required to the fuStaining oSit. Torneeus Saies they. report oS him that he hath oSten appeared to Fowlers or Filhers in the Shape of a tall perSonable man, habited like a Nobleman, with a Gurt in his hand, and his feet like thofe of a bird. As often as he appears Standing on tht SliOre, or in the fhlp by them, they Say he makes their fiShing SuCCeMbl, and kills birds th?t happen to fly by with his Gun, which he bestows upon thoSe that are preSent. It is reported that a Laplander being to guide one of the Kings Lieutenant, when he came over against a mountain where Stvrejunkar was Supposed to dwell, he stood Still, and Setting th£ helve of his Ax down upon the Ice, turned it round, profeSTing that he did it in honor of their munificent God, who dwelt there. And tho there is mention made but of one mountain where the Laplander performed this ceremony, yet we may Suppofe he would hav^don itofther, if there had happened to be more hills in the way. But perhaps this diftin&icn of name is uSed by the Laplanders which border upon Norway, eSpecially in Lulapland, from his habit and clothing; and becauSe he qSed to appear in another dreSs to them of Lapjronia Kiemenfts and Tornenfis, therefore they did not worfhip him under that name, but by the common appellation of Seita, from whom they believed that they receive the benefits of hunting, fiShing, and fowling.

I come no\V to the Sim, their third God, which is common to them with all other Pagans, him they call Baiwe 3 and worihip him chiefly for his light and heat.' alfo becauSe they believe Irim to be the Author of Generation, and that all things are made by his means, eSpecially their Rain-dears, of whom and their young they think he hath a particular care to cheriSh them by his heat, and brihg thettt Suddenly to strength and maturity. And being they live in a cold Country where their native heat Is diminish'd, and often wholly txtinguiSh'd, being they have nothing to Sustain them-SeWes with but the fltlh of Rain-dear, they think it very fit to pay the Sun very great jionors, who is the Author of So great bleflings to them, and who at his return restores them that light which they lost by his departure, and that not for a day or two, but for Several weeks, which being pai'd, the new day Seems more welcom to them, by reafon of long abfence.

To every one of thefe principal Gods they pay a feveral fort of worShip; which confifts first in the diversity of places dedicated to their Service, next in the diverfity of images erefted to them in thefe places; laftly, in the

diversity of Sacrifices which they offer to them. The place where they worship their Thor or Tiermes is a piece of ground set apart for this Superstition, on the backside of their Huts, above a bows shoot off; there upon boards set together like a table they place their images. This table serves them instead of an Altar, which they surround with bows of birch and pine; with the same bows also they strew the way from their Huts to the Altar: and as the table serves them for an Altar, so do the bows for a Temple. The same account, only omitting the table, doth Tornaus give of the Tor-nenfes and Kiemenfes worshipping of Seita, so that they may seem to be one and the same God: unless his description should be applied to Storjun\* kar rather, because he mentions Lakes to be the place of his worship; which

was of the heathenish Gods of the Laplanders. 4.1

was proper to Storjunktur, as shall be shewn. But! suppose the Seitas were worshipped in other places as well as Likes, and so they might find both Gods under Kkrone name, and that Tirri& was not so various as to distinguish between them. In the same place where they worshipped Titmes they worshipped the Sun also, and upon the same table too, which makes me suspect that they were but one God; whom they called Tiermes, when they invoked him in the behalf of their lives, healths, or preservation from Demons, and Baijve when they begged of him light or warmth, or any thing that might fortify them against the cold. But the place where Storjunktur was worshipped, was upon some peculiar mountains, and on the banks of Lakes: for almost every family hath its particular rocks and hills appointed for this business. Some of these rocks are so high and craggy that they are impassable to any but Storjti, kar. But it must not be supposed he lives only in rocks and cliffs of mountains, but also on the shores of Lakes and banks of Rivers, for there also he is peculiarly worshipped because the Laphnd have observed the same apparitions in these places, that they usually do upon rocks and hills, namely Storjunktur habited and armed according to the description already given, by which his presence they think he testifies his great love for those places, which therefore they have in great veneration, and call them Pajfewara, i. e. Sacred mountains, or rocks belonging to Storjunktur, supposing that they cannot pay their devotion to him in any place better, or be surer of finding him, than where he himself appears. To these places they allot their certain bounds and confines, that all people may know how far the sanctified ground reaches, and avoid those evils, which otherwise Storjtmhr would certainly inflict upon them for violating his holy place. Now since every family, that is given to this superstition hath its peculiar place of worship, it is manifest that there is good store of them throughout Lapland. Sam. Rheen reckons up thirty of them in the Province of Lulea.

The first by the River Tjaukijour, about a mile from the Laplandish Chinch called Jochmochs.

The second by the hill Piednackpari about a mile farther from the first Church.

The third in an Island of the River Porkjaitr, a mile and half off the River.

The fourth on the top of a very high hill, which they call Ackiakikyari, i. e. Fathers or Thors hill, 5 miles beyond Jochmoch, near Pvrkijaur.

The 5 near the Lake Skatk\*tr\*sk. 8 miles from the aforefaid place.

The 6 at a Cataract of Muskmrmokke, 1 mile off.

The 7 on the top of an high hill Skjerfhi.

The 8 on the top of the hill Tuckeli.

The 9 at the hill Haorcotos.

The 10 at the top of a high hill Cafla, near a little Lake called Salbvt.

The 11 on a hill half a mile from Wallamri.

The 12 on the top of a prodigious hill called Darrawaori, 2 miles from the aforefaid place.

The 13 near Kiedkiewari. The 14 at a place called Nvihcl, near a Lake by Wirrijaur.

The 5 at the Lake Kaskjtiattr.

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, The 16 at the hill Enndda towards Norma"}.

The 17 at the hill Rarto , near the Same place.

The 18 in an Ifland of the Lake Lnhlatr\*sk. called Hiert/Jmlos.

The 19 on a high mountain towards Norway called Skjpoiwe.

The 20 at the Lake Saiivo.

The 21 at Ollapaffi, a bay of the Lake Stoor Luhlatrssk.

The 22 at the Lake Luggd.

The 23 on the hiil Kittkorvari.

The 24 on the hill Kauiom Jaurlis.

The 25 at the Cataratfl Sao.

The 26 on rlie top of a high hill called Kaisrjki\*.

The 27 at the Lake Zyggrask-

The 28 at the hill Piouki.

The 29 in an Ifland of the L ike W'aikcjwr called Lusly/Jutlos.

The 30 in a mountain near the River Jttleo called W\*rirlutb. Neither are theSe all the places in the Country that are dedicated to this ufe, but there are Several others which the Idolatrous People endeavour to concele, that they may avoid the Sufpicion of this impiety andjheir dcferved punishment. But in other parts of Lapland the number isTar greater as may be eaSily understood % and therefore I lhall not tire the Reader with a recitall of them. For all theSe places they have a high esteem , whether dedicated to Thor, the.?»/», or Storjunkjr, So that they exclude all women from them, not permitting them So much as to go behind the houSe where Thor is worshipped , and prohibiting all marriageble women to come near the borders of Storjunkars confecrated liills; and thereaScn is beciuSe they think that Sex, especially at that age, not pure enough for thofe devotions, but'not knowing who arepure and who are nor, to prevent all danger they prohibite the whole Sex, who if they tranSgreIs herein , they must expett many misfortunes to befall them, and perhaps death it Self.

I come now to the Images of their Gods, for with thefe they ufed to honour them. Thin image,was alwaies made of wood, wherefore he is called by them Muora Jubmel, i. p. the wooden God. And becaufe in LapponiaTornenfts, as well as in otherplaces they make their Gods ofwood, it is very probable that they worlhip Tiermes, tho tluy call him Seita. Of this wood , which is alwaies Birch, they make fo m.my Idols as they have Sacrifices, and when they have done they keep them in a cave by fome hill Side. The Shape of them is very rude, only at the top they are made to re-prefent a mans head, according] to the defcription of Matthias Steuchius, which he relates from his Father, who was Superintendent of Hernofan-den/is , and had tbe oversight of all things relating to Piety and Religion in most parts of Lapland Of the root of the tree they make the head, and of the trunk the body cf the image: for thoft; Birches which grow in Fenny grounds have ufually their roots growing round, and from them there Shoot out other little roots, So that it Is ejfiy fitted to the Shape of a mans head. Now to manifest this to be Thor , they, put a hammer into his right hand, which is as it were his enfigh by which he is known. Into his head they drive a nail of Iron or Steel, and a final! piectf of flint to strike fire with, if he hath a mind to it. Tho I rather fuppoSe it was first ufed to be an emblem of fire, which together with the Sun they worlhipped inTkor> whofe Image is here delineated.

But tho they uSually make them in this Shape, yet there are Some, eSpe-cially in Lapponia Tornenfis, who worlhip a meer Slump. They have no Image of the Sun, either becauSe he is conSpicuous enough cf himSelf, or

bedaufe in the mystery of their Religion he is the Same with Thor: but Stor-jtmkar is represented with a SI one, as is clearly prcvd by Several Writers , and eaSily deduced Srom others. The Sorm of this stone ( if we will believe Olaus Petri Neuren. ) was like a Bird, Samuel Rheen faies it Somtimes represents a man, and Somtimes Som other creature. The truth is its Shape is So rude, that they may Sooner fancy it like Somthiog themselves, then perSwade other People that it is So. In the mean time their Sancy is So flrong, that they really believe it represents their Storjunkar, and worShip it accordingly. Neither do theyuSe any art in poliShing it, but take it as they find it upon the banks of Lakes and Rivers. In this lhtpe therefore they uoihip it, not as tho it were So made by chance, but by the immediate will and procurement of their god Storjunkar, that it might be Sacred to him. Thus they ereft it as his image, and call it Kied Kie Juhmil i.e. the stone God. The rudenefs of thefe Images gaye 7" w»rf«aoceafion to deny that they had any Shape at all, only made rough and hollow by the falling of water upon them, tho their hallownefs without doubt occasioned the Laplanders fancy of their likeneSs to Something: but he confeffes that in an Island made by a Catarafi of the River Tornatrtsk. called Dana , there are found Seitd, just in the Shape of a man , one of them very tall, and hard by 4 others Something lower, with a kind of Cap on their heads. But becaufe the paSTage into the Ifland is dangerous by reaSon of the Ca-t^rad, the Laplanders are forc't to deSift from going to that place, So that i/t is impoffibSe now to know how thofe Stones are worshipped, or how they came there. Thefe stones are not Set up by them Selves, but lie 3 or 14 together, according as they find them; the first of which they honor

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Iwith the title of Storjunkar , the Second they call Atte, or Storjunkars wife; the third his Son or Daughter, and the reft his Servants. And this they do becauSe they would not have their Storjunkar, who is Thors Viceroy, in a worSe condition then other Roial Prefedls, whom they ufually See thus accompanied by their Wives and Children , and Attendants. His representation is as follows

I come now to their Sacrifices and other Ceremonies uSed to their Gods. Firft it is observable that. they are performed only by men, all women being excluded; they eiteeming it as great a crime for a woman to offer Sacrifice as to frequent the conSecrated places. They never offer Sacrifice till they have enquired of their God whether he will accept it or no. This they do with a certain infrument which they call Kannut, not unlike the old fafhioned Drums, from whence they are ufually called Luplandifh Drums, and Shall be exa&ly described hereafter. This Drum btiug beaten, and Some Songs Sung , they bring the deSigned Sacrifice to Ibor , who if he Signifies by a ring in the Drum that the Sacrifice is pleaSing to him, they fall preSently to work: otherwise they carry it to the Sun , and So to Stor-junkar , till one of them will accept of it. The manner of it is thus. They pull off Some of the hair at the bortom of the beafts neck, and bind it to a ring which is faftned to the Drum , then one of them beats the Drum , and all the reft Sing thefe word\* , What fay ft thou o Great and Sacred God ,doft thou accept this Sacrifice , which tve defign to offer unto thte ? And while they chant theSe words, they repete the name of the mcuntain where they are: then if the ring refts on that part of the Drum where the Ged is piftured , they take it for granted that the God is pleaSed, and So proceed to the Ceremony ; or elSe they carry the Sacrifice to Thor , and uS£ the like form of words , Father God will yqu have my Sacrifice. Feucer ti-ther.

IOf the heathenijb Gods of the Laplanders. 4.1

ther thro falfe intelligence, or mifapprehenfion, relates this bufineSs fom-thing differently, they have (Saies he)a braSen Drum whereon theypaint Several Sorts of Beafts , Birds , and FiShes, Such as they can eaSily procure: bolt upright upon this Drum they fix an iron pearch, upon which stands a braSen Frog, which at the beating of the Drum falls down upon fbme of the pi&ures, and that creature whoSe pifture the Frog touches, they Sacrifice. Their uSuall Sacrifices are Rain-dears,tho Sometimes they ufe other creatures, as Dogs, Cats , Lambs and Hens, which they fetch our of Mir\* way. The 3d thing obfervable is that they offer their Sacrifices uSually in the Autumn, becauSe, I SuppoSe , the Winter and night being at hand they think they have more need of their Gods afliftane *for whom the Strcifice was defigned. When he comes near the Sacred Stone he reverently uncovers his*

*head, and bows his body, paying all the ceremonies of respect and honor. Then he anoints the Stone with the fat and blood, and places the horns behind it. Unto the right horn they tie the Rain-deers yard, and to the left some red thread wrought upon tin with a little piece of silver. The same rites that are observed to Storjunkar are also used to Seita, to whom the Laplanders usually sacrifice upon Holydaies, or after some loss or misfortune. Then making their Prayers and Devotions to the Idol in their best clothes, they offer him all manner of oblations, and the choicest parts of the Rain-deer, as the flesh, fat, skin, bones, horns, and hoofs, whereof there are great heaps to be seen at this day where Seita was worshipped. The horns are found placed one above another, in the fashion of a fence to the God, which is therefore by the Laplanders called Tiorfwigarii, that is a Court fenced with horns, which are sometimes above a thousand in number. Before these horns they used to hang a garland made of Birch tree, stuck about with bits of fleshcut*

#### *L 3 from Of the heathenish Gods of the Laplanders. 4.1*

from every member of the sacrifice. This I suppose first caused the mistake of those who reported that the Laplanders worshipped the horns of Rain-deers. All the flesh that remains of the sacrifice the Laplanders spend in their houses: and this is the ordinary way of sacrificing to Stor-junkar. Two other methods there are but less used; one when they bring the sacrifice alive to the hill where the Idol is placed: another when they would do so, but cannot climb the hill where Storjunkar is by reason of its steepness. For the first they kill the sacrifice hard by the Idol, and when they have performed the usual ceremonies, they presently boil the flesh in the place, especially that about the head and neck, and invite their friends to the eating of it. This they call Storjunkars Feast, and when they have done they leave the skin behind them. This is not used in all Storjunkars hills, but only in some peculiar place where he hath manifested to them that he will be worshipped so. The other way of sacrificing is when the hill is so craggy that they cannot ascend it with their sacrifice, then they throw up a stone to the top of the mountain, which they dip in the blood and go away, as having paid their devotion. But as (besides the sacrifice) they once a year honour Thor with a new Image; so do they Stor'ymkar with flesh twice every year. The first time in Summer with birch and grass; next in Winter with pine. The same also reports of the Seitas. Then it is they seek whether their God be favorable and propitious to them or no: for when they go to strow the bows and grass under him, if the stone proves light, they hope he will be kind; but if it be something heavier than ordinary, they suppose he is angry with them, and immediately to reconcile him they devote some oblations to him. And thus are Peucerut's words to be understood, when the Laplanders (says he) go a hunting or fishing, or upon any other enterprise, they try their success by the weight of their God, who if he easily moved, they take it for granted that he approves of their design; if hardly, then he dislikes it: but if he be unmoveable then they suppose him offended with them. This is not to be understood of all their affairs, but only when they lay fresh Siraw under him, for at other times they enquire his pleasure with a drum, of which I have already spoken.

It remains now that we treat of the sacrifices used to the Sun, these are young Rain-deers, and those not bucks but does: the rites are most of them the same with those already mentioned; only instead of a red string thro the right ear of Storjunkars sacrifice, they run a white one thro the Sun's; then they make a garland, not of birch, but willow, about as big as the hoop of an Hogshead. This they place upon a table behind the Hut where they sacrifice to Thor, not upon the same table, but one like it. And this sacrifice differs from the other in that there are neither images erected here, nor horns, the beasts being not come to their growth. But that there may be some resemblance of the Sun, they place the chief bones of the sacrifice upon the table in a circle.

Besides these 3 principal Gods they have some petty ones, as the Manes of deceased men, and the Juli'i troops. They have no particular names for the Ghosts, but call them all Sitt: neither do they erect them images as they do to Thor and Stor'junkar; only they offer them some certain sacrifices. At which time their first business is to enquire the will of the dead,

whether whether it please him to be worshipped with that kind of sacrifice in these words, Maijke werro J-abmikf fit te, 6 you Manes what will you have, then they beat the drum, and if the ring falls upon any creature there



pictured they take it for the Sacrifice which the ghest deSires: they then run thro his ear, or,as others Say, ty about his horns a woollen black thred. Having performed the Sacrifice, they Spend all theftSh upon their o&n uSes; except a bit of the heart ,and another of the lungs: each of which they divide into 3 parts, and faften them upon as many sticks, which they dip in the blood of the Sacrifice , And So bury them in a kind of Chest made in the form of a LaplandiSh Dray, as they do the bones of all other Sacrifices. But of this I Shall Speak more at large when I come to their funeral rites, where the Same things are likewife uSed. I Shall only add that theSe rites are still observed in Lapland by all that are fuperftitioufly given. The Jtiblii, whom they call Juhlafalktt, as I Said of the ghofts, have no statues, nor images} the manner of worshipping them is in this Sort. The day before the festival, which is Chriftnas day, they abstain from all fleSh : and of every ;hing that they eat, they take a litle piece and preferve it very carefully, which they do likewife the next day. In their feafting, the bits which they have gathered in thefe two days they put into a chest, made of the bark of Birch, in the faShion of a Boat with fails and oars, together with fome fat of the pottage, and hang it upon a tree behind the Hut, about a bows Shotoft'i Sor the Juhlfi to feaft on , whom they then fuppofe to wander in troops in the Air, thro woods and mountains; a ceremony not unlike to the ancient libations to the Genii. But why they do this in a Boat they can give no reafon : but we may conjetfiure that hereby is intimated how the knowledg cf Chrifls-birth ( declared by the company of Angels, which as I have Shewed already was the meaning of thefe fuhlii) was brought by Christians, who came to them in Eoats. So much of the Laplanders Idolatry and SuperStition, which remains to this day amongst many of them ,asis found by daily experience.

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## CHAP. XI.

### *Of the magicall Ceremonies of the Laplanders.*

IT hath bin a received opinion among all that did but know the name of the Laplanders, that they are Pec pie additted to Magic, wherefore I thought fit to difcourfe next of this, as being one of the greatest of their impieties that yet continues among them. And that this opinion may feem to be grounded upon fome authority , they are defcribed both by ancient and modern Writers, to have arrived to fo great skill in enchantments, that among feveral strange effetts of their art, they could flop Ships when under full fail. This judgement of the Hiftorians concerning the Laplanders is no lefs verified alfo of the Biarmi their predecefTours. So that we may juftly fuppofe both of them to have defcended from the fame original: for the Biarmi were fo expert in thefe arts that they could either by their

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45«> Of the magicall Ceremonies

looks, words, or Some other wicked artifice, So enSnare and bewirch men, as to deprive them of the ufe of limbs and reaSon, and very often bring thtm into extreme danger of their lives. But tho in thefe latter times they do not So frequently praftiSe this, and dare not profeSs it So publicly as before , being Severely prohibited by the King of Srvedtn • yet there are still many that give themselves wholly unto this study. But if we enquire into the motives and reaSons hereof, this, formerly mention'd, Seems the principal, that every one thinks it the Surest way to defend himfelf from the injuries and malicious dedans of others : for they commonly profeSs that their knowledge in theSe things is absolutely neceffary for their own Security. Upon which account they have Teachers and ProfefTors in this Science : and parents in their last will bequeath to their children, as the greatest part of their estate, thoSe Spirits and devils that have bin any waies Serviceable to them in their life time. SturUfonim writes of Gun/Ida, a maid, that was Sent by her father Odzor Huide, who dwelt in Halogaland, to Motle King of FinlapUnd in b'ortp'j, to be instructed in this art. Where he gives an account alSo of two other

Twlandtrs , and the great knowledg they attained to in this profefiion. But it i9 very Seldom that the parents themSelves are not So learned, as to perform the duty, and Save the expences of a tutor. Thus they become famous in thefe studies, eſpecially when they happen to be apt Schollars. For as the Laplanders do not all agree in the Same difpofition, So neither do they arrive to the fame perfection in this art. For Some are So stupid and dull, that however they may Seem qualified for other employments , they prove altogether unfit for this.

As to the bequeathing their familiars to their Children , they fuppofe it the only means to raife their family ; fo that they excell one another in this art, according to the largeneſs of the legacies they receive. From hence it is manifeſt, that each hath peculiar Spirits, and of different and quite contrary natures from thoſe of others. And not only each diftinf family, but fingle perſons in them alſo have their particular Spirits , Sometimes one, two, or more, according as they intend to Stand on the defenſive part, or are maliciously inclined and delign to be upon the offenſive : So that there are a Set number of obſequious Spirits, beyond which none hath. But however Some of theſe will not engage themſelves without great Solicitation, and earneſt entreaties, when others more readily profer themſelves to little children , when they find them fit for their turn, fo that diverſe of the Inhabitants are almoſt naturally Magicians. For when the devil takes a liking to any perſon in his infancy, as a fit instrument for his deſigns, he preſently Seaſes on him by a diſeaſe, in which he haunts them with feveral apparitions, from whence according to the capacity of his years and understanding he learns what belongs to the art. Thoſe which are taken thus a fecond time fee more viſions, and gain greater knowledg. If they are Seaſed a third time, which is Seldom without great torment, or utmoſt danger of their life, the devil appears to them in all his Shapes, by which they arrive to the very perfeſtion of this art; and become So knowing, that without the Drum they can See things at greateſt diſtances, and are ſopoleſſed by the devil, that they fee them even againſt their will. For example, not long ſince a certain Lap , who is yet alive , upon my complaint againſt him for his Drum , brought it to me; and confeſt with tears , that tho he

Should of the Laplanders. 47

Should part with it, and nor make him another, he Should have the fame viſions he had formerly : and he inſane't in my Self, giving me a true and particular relation of whatever had happened to me in my journey to Laſland. And he farther complained, that he knew not how to make uſe of his eies, Since things altogether diſtant were preſented to them.

As for the art, it is, according to the diversity of the inſtruments they make uſe of in it, divided into two parts: one comprehends all that to which their Drum belongs, the other thoſe things to which knots , darts, Spells, conjurations, and the like refer. Firſt concerning the drum, as being peculiar to the Laſlanders-, and called by them Jiannus , or Quobdai; it is made out of a hollow piece of wood, and muſt either be of pine, fir, or birch tree, which grows in fucha particular place, and turns direſtly according to the Suns courſe ; which is , when the grain of the wood, running from the bottom to the top of the tree , winds it Self from the right hand to the left. From this perhaps they believe this tree very acceptable to the Sun, which under the image of Thor they worſhip with all imaginable devotion. The piece of wood they make it of, muſt be of the root cleft afunder, and made hollow on one Side, upon which they Stretch a ſkin: the other Side, being convex, is the lower part, in which they make two holes, where they put their fingers to hold it. The Shape of the upper Side is oval, in diameter almoſt half an ell, very often not ſomuch; it is like a kettle drum , but not altogether So round, nor ſo hollow neither is the ſkin faſtned with little iron ſcrews , but wooden pegs. I have ſeen ſome formed with the ſkins of Rain-deers. Olaiu termed the drum very improperly an anvil, tho I believe he only meant by this a drum , as will appear hereafter. This perhaps made the Engraver miſtake , who made a Smith's anvil for it, placing a Serpent and a frog upon it, with a Smith's hammer by. The Laſlanders uſe only a drum, which perhaps becauſe they beat it with a hammer, was by Olam called an anvil. They paint upon the ſkin ſeveral pictures in red , ſtained with the bark of an Alder tree. They draw near the middle of the drum ſeveral lines quite croſs, upon theſe they place thoſe Gods, to whom they pay the greateſt worſhip, as Thor the chief God, with his attendance, and Storjunker with his: theſe are drawn on the top of the line; after this they draw another line parallel to the former, only half croſs the drum, on this Stands the image of Chriſt with ſome of his Apoſtles. Whatever is drawn above theſe two lines

represent birds, Stars, and the Moon ; below these they place the Sun , as middlemost of the Planets, in the very middle of the drum, upon which they put a bunch of brazen rings when they beat it. Below the Sun they paint the terrestrial things, and living creatures<sup>5</sup> as Bears, Wolves, Rain-deers, Otters, Foxes, Serpents: as also Marshes, Lakes, Rivers, &c. This is the description of the drum according to Sum. Rhen, of which this is the picture.

I have The Explication of the Figures.

In the Drum A. a marks Thor. b Thors Servant, c Sttrjmkare. d his Servant, e Birds, f Stars. 6 Chrifl. h his Apoftles. i a Bear, k a Wolf. l a Raiu-dccr. m an Ox. n the Sun. o a Lake, p a Fox. q a Squeril. r a Serpent.

In the Drum B. a denotes God the Father, b Jefu Chrifl. c the HolyGhoft. d S. John. e Death, f a Goat, g a SqHtril. h heaven, i the Sun. l a Wolf, m the fifth Siil£ n a Cock., o Fritndjlip with the wild Rain.deer. p Anundiu E-rrui ( whose Drum this was) killing a iWolf. q Gifts. l an Otter, f the friend/hip of other Lapps, t a Swan, u a flgn to try the condition of others, and whether a disease be incurable, x a Bear, y a Hog. p a F>fl>. / one carrying a Soul to Hell.

I have Of the Laplanders. , ^ n

I have observed that Several of their drums have not the Same pictures upon them, I have three very different; one, which is here Set down, marked by the letter B. They are described differently by Tornfut, in wch the figures are distinguished So as to refer to Several places , of which there are chiefly three. In the first stands Norland, and other Countries of Sweden, which are placed on the South side of the drum, and are Separated by a line from the rest., in this also is contained the next great City, where they traffic most as in the drums made at Tome, or Jtiemi, there is drawn the City Tcrnt, with the Temple, Priest, and Governour of the Laplanders, and many others with whom they have any concerns: as also the highway that lies betwixt them and Torne , by which they discover when their Priest, or Governour will come; but Sides other affairs managed in those parts. On the North part, Norway is described with all that is contained in it. In the middle of these two stands Lapland, this takes up the greatest part of the drum: in it are the Several Sons of beasts that are in the Country, here they picture herds of Rain-deers , Bears, Foxes, Wolves, and all manner of wild beasts , to signify when, and in what place they may find them. If a tame Rain-deer be lost, how they may get him againe. Whether the Rain-deers young ones will live. Whether their net fishing will be successful. If Sick men will recover, or not. Whether women great with child Shall have a Safe delivery. Or Such, or Such a man will die of Such a distemper, or by what other; and other things of the like nature which they are desirous to know. I cannot give an account of the reason for this difference in the drums, unless it is that Some of them are made for more malicious designs , others again for each man's private purpose. Upon this account I believe, according to the nature of the business they intend, they add, and blot out, and Sometimes wholly change the figures. But that you may the better understand the diversity of the drums, here are two represented to you , both which I had out of the Study of the Chancellor of the Kingdom. The explication of the Figures.

In the Drum G. a denotes Birds, b iU^Foxtt. c Tinur, a God. d Tier, a God. e Thorj hammer, f Storjunkare. g a wooden Idol, h his Servant, i a Star, k an Ox. l a Coat, m a Star, n the Moon, o the Sun. p \* Star, q another Star, r a iWolf.

The two greater Figures represent, one the upper, the other the lower side of the Drum, and So do also the two lesser.

Besides these two drums, I had also a third given me by the same Lord of as great a size as any that can be usually met with.

To these I add a fourth, given me by the Illustrious Baron Lieutenant *Henry Flemming*, mark't with the letter F.

Now there are two things required to fit the drum for use, an Index and a Hammer, that shews among the pictures the thing they enquire after, with this they beat the drum. The Index is the bunch of brazen rings mentioned before. They first place one great ring upon the drum, then they hang severall small ones upon that, the shape of

the Index's is very different, for of these I have one made of copper, of the bigness of a *Dollar*, with a square hole in the middle, several small chains hanging about it instead of rings. Another hath an Alchymy ring, on which a small round plate of copper is hung by little chains. I have seen another also of bone, in the shape of the Greek  $\Delta$ , with rings about it; and others Of the Laplanders. , ^ n

of a quite different make. I have described mine under the drums A, and B, by the mark G; but the common Sort of rings are of copper, and thoSe upon the Chancellors drums are altogether Such. Some Writers call theSe rings Serpents, or brazen frogs, and toads not that they refemble them, but becaufe by them they Signifie thefe creature, whose piftures they often uSe in their conjuring, as SuppoSing them very grateful and acceptable to the Devil. The Laplanders call the Index Arpa, or gyidas; and make it indifferently oS any Sort of metal. The hammer they uSein raising their familiars, is not the Smith's; which was the error of him that drew it in Olaus M<sup>gn</sup>. but is an instrument belonging only to the Laplanders, and called, by a peculiar name by them: it is made of a Rain-deers horn, branching like a fork, this is the head of the hammer, the other part ferves for the handle. The instrument is placed under the two drums A. B. with the letter H, with rhfc hammer they beat the drum, not fo much to make a noile, as by the drumming to move the ring lying on the skin, fo as to pafs over the piflures, and fiew what they Sought after. This is the description of the drum j with all its neceffaries as it is ufed by the Laplanders that are SubjeA to the Swedes; the Fmlappers alfo thac are under the Crown of Danemarke, make ufe of drums Something different in falliion from the former; yet however the difference is fo Small, that I believe their drums are notoSa differennkindS from ours, but made only for Some particular ufes. I Shall give an account ofon of thofe, described in U'ormius's Study, who faies that the Laplanders drum, which "they ufe in their magic, and by beating which they difcover thofe things "they de fired, is made of an oval piece of wood hollowed, in length a foot, "in breadth ten inches; in this they make fix holes, and put a handle to "it, that they may hold in the left hand, whilst they > beat it with the other; " upon it they stretch over a skin, pain ted with diverfe rude figures, drawn "with blood, or red; upon this lies a piece of brafes > in the Shape of a Rhom-"boides, Somewhat convtxe, about two inches in diameter, in the middle "of this, and at each corner hangs a Small chain. The instrument, with which "they beat the drum, is of bone, fix inches long, about the thicknefs of "a little finger, and made much like the Latine T.

This instrument tht Laplanders ufe for diverfe defigns, and are of opinion that whatever they do it is don by the help of this. For this reafun they have it in great esteem and reverence, taking fuch care in fecuring it, that they wrap it with the Index, and hammer, up in a Lambskin, and and for its greater fafety, lay it in fome private place. But I think it an error, to fuppofe them to lay it in a Lambskin: for it is written in fome places Loomskin, which Signifies the skin of a bird that lives altogether in the water. They think it fo laced, and holy, that they fuffer no maid that is marriageable to touch it; and if they remove it from place to place, they carry it the last of all, and this muSt be don too only by men; or elfe they go with it thro fome untrod way, that no body may either meet or follow them. The reafon they give for their great care in this particular, is, becaufe they believe if any one, efpecially a maid that is marriageable, Should fellow the fame way, they would in three daies time at least fall into fome deperate difeafe, and commonly without any hopes of recovery. This they Seem to verifie by many examples, that we may give the

O mere5<> Of the magick Ceremonies

more credit to it; and we have the leSs reaSon to doubt the truth of this, Since the devil Severely commands his worShip to be observed, and Suffers not thoSe rites and customs he hath impoSed to be violated, fo long as God is pleaSed to grant him this liberty. Now becauSe it may happen Sometimes that a woman may out of neceSlity be constrained to go that way, by which the drum hath bin carried, the devil is So favorable as to permit it without any danger, upon condition She first offers a brazen ring to the drum.

In the next place, becauSe they believe they can effeft very strange things by the drum, we will (hew what they are, and the manner uSed to perform them. TheSe are three, belonging either to their hunting, their Sacred affairs, or lastly the enquiring into things far distant. I find four chiefly mentioned by another Writer, the first is,

the knowing the state of affairs in foreign Countries. The second, what succeeds their designs in hand will meet. With the third, how to cure diseases. The fourth, what Sacrifices their Gods will be pleased to accept, and what beast each God desires or dislikes most. As to the way in making enquiries, it is not the same among all the Sorcerers. But the great thing they generally observe, is, to stretch the skin very Stiff, which is done by holding it to the fire. The next is, that they beat not altogether in the same place, but round about the Index ; then that they beat Softly at first, presently quicker, and continue this till they have effected their intent. The drummer first lifts tip the drum by degrees , then beats softly about the Index, till it begins to stir, and when it is removed some distance from its first place to either side, he strikes harder, till the Index points at something, from whence he may collect what he sought for. They take care also that as well he that beats the drum, as those that are present at the ceremony, Should be upon their knees. As to the occasions of their beating thus, the latter of those is already discoursed of. Now we proceed to the rest, the first of which is concerning their enquiries into things acted in remote parts. Those who desire to know the condition of their friends, or affairs abroad , whether distant five hundred, or a thousand miles, go to some Laplander, or Fin-lander skilful in this art, and present him with a linen garment, or piece of Silver, as his reward, for satisfying them in their demands. An example of this nature is to be seen upon record, at Bergen, a famous Market Town in Norway, where the effects of the German Merchants are registered ; in this place there was one John Dellivg, Fader then to a German , to whom a certain Finlapper of Norway came with James Samaoufucad: of him John Belling enquired about his Master then in Germany; the Finlapper readily consenting to tell him, like a drunken man presently made a great bawling, then reeling and dancing about several times in a circle, fell at last upon the ground, lying there sometime as if he were dead, then starting up on a sudden , related to him all things concerning his Master, which were afterwards found to agree to what he reported. There are many more instances of this kind: the most considerable , is one concerning a Laplander, now living, who gave Tornfut an account of the Journey he first made to Lapland, tho he had never seen him before that time; which, altho it was true, Torn\*hi dissembled to him , lest he might glory too much in his devilish practices, and rely upon them , as the only means whereby he might attain

to the truth. The authority of this man is so considerable, that it may gain credit enough to the Story. As to the method taken in making discoveries, it is very different. *Olaus Magn.* describes it thus, the drummer goes into some private room, accompanied by one single person, besides his wife, and by beating the drum moves the Index about, muttering at the same time several charms, then presently he falls into an extasy, and lies for a short time as if dead, in the mean while his companion takes great care, that no gnat, fly, or other living creature touch him; for his Soul is carried by some ill *Genius* into a foreign Country, from whence it is brought back with a knife, ring, or some other token, of his knowledge, of what is done in those parts, after this rising up, he relates all the circumstances belonging to the business that was enquired after; and that they may seem

certainly so, he shews what he hath brought from thence. *Petr. Claud.* makes no mention either of the drum, charms, company, or these things he brings with him; but saies he casts himself upon the ground, grows black in the face, lying as if dead for an hour or two; according as the distance of the place is, of which he makes enquiry; when he awakes he gives a full account of all affairs there.

It is clear from what was said before, that they made use of a drum; and 'tis observed that for this sort of conjuring the lower part of the drum, whereby they hold it, was commonly shaped like a cross. One of these was given me by the Lord *Henry Flemming*, Colonel of a foot Regiment in *Finland*, the Figure of it is in the page foregoing. They hang about it several claws, and bones of the creatures they take. That several persons also, as well men as women, are permitted to be present at this ceremony, is affected by *Sam. Rheen* in his history, where he saies that the drummer sings a song, called by them *Joiike*, and the men and women that are present sing likewise, some in higher some in lower notes, this they call *Duura*. Next as to the casting themselves on the ground, there are various relations, some think them not really, but only in appearance dead; others are apt to believe that the soul departs from the body, and after its travel abroad, returns again. But without doubt this is false, for it is impossible , for either man, or devil, to restore the soul to the body it hath once left. So that I

believe the devil only Stifles the faculties of the foul for a time , and hinders 'their operations. Now after the drummer falls down , he laies his drum as near as poflibly on his head, in this pofture.

Thofe in the mean time that are prefent, leave not off fing all the time he lies Sweating in this agony ; which they do not only to put him in mind , when he awakes, of the bufinefs he was to know ; but alfo that he

might Of the Laplanders. , ^ n

recover out of this trance, which he would never do, (as they imagine) if they either ceafed Singing, or any one firr'd him with their hand or Soor. This perhaps is the reaSon why they fulfer no flie, or any living creature to touch him; and it is upon this account only that they watch him fo diligently, and not out of any fear they have leaft the devil Should take away his body; which opinion o'Peucers is altogether falfe. It is uncertain how long they lye in this manner, but it is commonly according as the place where they make their difcovery, is nearer or farther off; but the time never exceeds 24 houres, let the place be at never fo great a distance. After he awakes he Shews them fome tokens to confirm their belief in what he tells them. This is the first and chiefest ufe they make of the drum.

The next is, how to know the event of their own concerns, and what fuccefs their hunting will have, or any other bufinefs which they undertake, for they feldom venture on any thing, without first confulting that. In order to the knowing this, they place the bunch of rings on the picture of the Sun in the drum ; then they beat, Singing at the fame time; if the rings go round towards the right hand, according to the Suns courfe they promife to themfelves good health, fortune ,and great encrease both of men and beafts; if contrary, towards the left, they expect ficknefs and all the evils attending on ill Succefs. We may eaSily ground this opinion of theirs upon the other mentioned above, where they believe the Sun the only Author of all productions. Wherefore when the Index moves according to his motion, it portends profperity by following his courfe, from whom they expect all the good they receive. This is the way they take in all their more weighty affairs, as in a journey , hunting, removing their habitations, or any Such like thing, of which fomewhat before, and more hereafter. Before they hunt they make particular obfervation which way the Index turns, whether East , Weft, North , or South ; and colle<sup>2</sup> from thence where their game lies. Other things for which the drum is fer-viceable , are , first, the discovering the nature of difeafes, whether they arife from any diforder in the body, or are caufed by magic ; this being known, then to find the remedy for them, which is commonly by Sacri-fice to one or other of their angry Gods, but chiefly to Storjunkar, who bears greateft authority among them, and if not appeafed, leaves them Small hopes of recovery- Wherefore the Sick perfon vows a Sacrifice, either of a Rain-deer, Bull, Goat, or Ram, or fomewhat of this kind to ore of the Storiunkars, that stands upon the mountains. The Sacrifice is not left to the difpofal of the Sick man, but must be made according to the directions of the drummer; for he is fuppofed to be the only man able to advife them in this cafe , he first discovers which of the Gods is difpleafed, and what fort of Sacrifice is moft acceptable to him , for they refufe Several, and the Same alfo at Several times. But before the drummer appeafes their Gods, they give him a copper and a Silver ring, putting them on his right arm, tthen lie begins a Song , and beats the drum, and all that are prefent ;oyn with him in a Chtrut s after this according to the place, to which the Index points, he direfts them. Thefe are the thinfs commonly do»e by the drum. The laft thing for which they think it neceStary, is, the accomplishing their wicked defigns, as impairing mens health, or depriving them of their lives; which is frequently enough praCtiSed among them, tho not altogether So ' - P publicly.5«> Of the magicall Ceremonies

publicly as heretofore. Some of them account this only unlawful, and exclude themSelves out of the number of thofe, which uSe it, thinking the other uSes of the drum to confist chiefly in doing good. But however this mifchievous Art continues still too much among them. Several inhabitants oS Kiema in Lapland were apprehended in the year 1671, with drums, Sor this purpofe So large , that they could not be removed from thence, bur were burnt in the place. Among thofe Laplanders there was qpe four Score years of age, that confeffed he was bred up in this art from his childhood, who in 1670 upon Some quarrell about a pair of mittens , caufed a Boar of Kiema to be drowned in a Cataract, for which he was condemned to die, and in order to thac

was to be carried in chains to the next town in Bothnia, but in the journey he contrived for by his art, that on a fuddain ,tho he Teemed well, and lusty, he died on the Sledge, which he had often foretold he Would Sooner do, then fall into the Executioners hands. As to the ceremonies used in this particular, either in their words, gesture, or any other thing, I can\* give no account, finding none in those writings, from whence I collected the rest. The reason for this, I Suppose, is, because they themselves keep this secret, as the great mystery in their art; or that no one would enquire into them , lest they Should be thought guilty of {his damnable sin.

Having treated largely of the drum, we come to the other parts of this art, to which also belong proper sorts of instruments: the first is a cord tied with knots for the raising of wind. They ,as Zeigler relates it, tie three magical knots in this cord; when they untie the first, there blows a favorable gale of wind ; when the Second, a brisket; when the third, the Sea and wind grow mighty stormy, and tempestuous. This, that we have reported concerning the Laplanders, is by OlausMagnus , and justly, related of the Finlanders, who border on the Sea, and fell winds to those Merchants that traffic with them, when they are at any time detained by a contrary one. The manner is thus, they deliver a small rope with three knots upon it, with this caution, that when they loose the first, they shall have a good wind, if the Second, a stronger, if the third, Such a storm will arise, that they can neither see how to direct the Ship, and avoid rocks, or so much as stand upon the decks, or handle the tackling. No other Writers mention this concerning the Laplanders, and I am apt not to think it at all probable, Since they live in an inland Country, bordering nowhere upon the Sea. Wherefore this properly belongs to the Finlanders in Norway. Now those that are skilled in this art, have command chiefly over the winds that blow at their birth; So that this wind obeys principally one man, that another, as if they obtained this power when they first received their breath; now as this belongs chiefly to the Finlanders and Finlanders of Norway, for both the stopping of the course of Ships, which is altogether of the fane nature. This is also attributed to the Laplanders, who according to the different ascription they have for Merchants, make the Sea either calmer, or more tempestuous.

We come now to their magical Darts, which they make of lead, in length about a finger; by these they execute their revenge upon their enemies, and according to the greatness of the injury received, they wound them with cankerous Swellings , either in the arms, or legs, which by the extremity of its pain, kills them in three days time. They Shoot these darts

to the Laplanders. , ^ n

to what distance they please, and that so right too, that they Seldom miss their aim. Olaus Magnut reports the Same in his writings, which I believe is only a transcript of Zeigler's, the words being the same, and without doubt he follows him in this particular as he hath in many others. But I Suppose they are both mistaken, and misrender'd them leaden darts, Since I can find no person in these times that knows of any Such; neither is there any mention made of them in any other writers, or by the common People, who Seldom omit Such circumstances as these in their relations. But they might perhaps be mistaken in supposing them to be made of lead \$ by misunderstanding the word Skott, which is commonly used for their explanation. For when either man or beast is suddenly taken with a disease\* by which their strength fails, and they immediately perish; the common People call this that takes them for Skott, that is a dart. This might make Zeigler think to be really some dart, which the inhabitants are wholly ignorant of, and most among us believe these things to be effected by some other means. Petrus\* Claudius calls it a Gati, which they fend about: he likens it to a fly ,but faies it is some little devil, of which the Finlanders in Norway that excell most in this art, keep great numbers in a leathern bag, and dispatch daily some of them abroad. Of these he relates a Story, that happened in his time: an Inhabitant of Helieland, who is Still alive, going towards the mountains in Norway to hunt Bears, came to a cave under the Side of a hill, where he found an image rudely shapen, which was the Idoll of some Finlander-, near this Stood a Ganeska, or magical fatchel: he opened this, and found in it several, blewish flies crawling about, which they call Gans, or spirits, and are daily sent out by the Finlanders to execute their devilish designs. But he seems to intimate no more by this word Gan, than that very thing which endangers mens health, and lives. For he faies that these Finlanders cannot live peaceably, except they let out of their Ganeska or Ganktid which is the fatchel, every c"ay one of the Gansy that is a fly or devil. But if the Gan can find no man to destroy , after they have sent him

out, which they feldom do upon no account at all, then he roves about at a venture, and deftroies the first thing he.meas.aiiii4Jbmetimes they commandlt out to the mountains , to cleave rocks afunder: however thefe conjurers will, for vefy trivial taufesj fend out their Gan to ruine men- This word Gan Signifies no more then what Zeigler meant by his dart, for the term by which they exprefs its going out is de Skiuda deris Gan, that is, he as it were Shoots out his Gan like an irrow, for Skiuda is only proper to the Shooting out of an arrow.

This is the third thing belonging to their magic, which they ufe'as'Well against one another as strangers \$ nay fometimes against thofe i;hat they know are their equals in the art- Of this kind there happened a notable paSFage betwixt two Finlanders, one of which was called Asbioern Gan-konge, from his great knowledge in the art, the other upon fome finall difference concerning their skill, or fome fuch trifle, would have destroyed Asbioern, but was Still prevented by his too powerfull art, tiil at last finding an opportunity , as Asbioern lay Sleeping under a rock , he immediately difpatcht away a Gan, that cleft the rock afunder, and tumbled it upon him. This happened in the time of Petrus Claud, not long before he wrote his HiStory. Some of the Conjurers are contented only with the power to

#### P 2 efcpell(to Of the magical Ceremonies

expell that Gan out of men , or beasts, which others Send. This is remarkable among them, that they can hurt no man with their Gan , except they first know his parents name.

Now all that the Finlanders and Fin tappers of Norway effeft by their Gan, the Laplanders do by a thing they call Tyre This Tyre is a round ball, about the bigneM of a wallnut, or Small apple , made of the finest hair of a beast, or elfe of mofs, very Smooth, and So light that it Seems hollow, its colour is a mixture of yellow , green , and alh , but So that the yellow may appeal most. I had one of theSe given me by M' John Otto Silverfloem , Warden of the Colledge belonging to the metals , and Mafter of the Mines at Salttbnrg and Frahlune. This is the figure of it.

This Tyrt they Say is quickened and moved by a particular art ? it is Sold by the Laplanders, So that he that buies ii may hurt whom he pleaSes with it. They do perfwade themSelves, and others, that by the Tyre they can fend, either Serpents, Toads, Mice, or what they pleaSe into any man , to make his torment the greater. It goes like a whirlwind, and as Swift as an arrow, and destroiei the first man, or beast, that it lights on, So that it often mistakes. Of thefe we have too many instances in this time, which are too long to inSert here: having therefore done with all, or at least the chiefeft matters concerning their Sacred, and Superftitious rites, or wcrfhip; we proceed to other affairs.

#### CHAP- XII

##### Of the Government of the Laplanders.

WE come now to their Secular affairs, which are either public or private : we will treat first of the public, to which belong the form and constitution of their Government. This in former times, before they were named Laplanders, was in this manner 5 they were fubjeft to no neighbouring Country, but were governed among themfelves , yet So as to be Subjed to a King, they chofe out of their own Nation. MoSt of them, or at least thofe which bordered on Norway , and dwelt near the Sea , were under this kind of Government, in the time of Harauld Harfager King of Norway , cotemporary with Ericut the Conqueror, King of the Swedes, this was 900 years after Christ; he conquered the greatest part of Norway, except thefe Finlanders. The King that reigned over them at that time,

wasOf the Laplanders. , ^ n

was named Mottle. This account was queflionlefs taken from Harslds expedition intoBiarmi\*, and his ruining all that Ccuntry, except the parr belonging to thefe Finlanders, In thofe times the name of Laplanders was neither ufed, nor known , aSI have Shewn elStwhere, but they retained that of their anceftours , which was alfo common to all of the Same extra, ft'ion.

Their condition was not much altered , after that they took this name, wftkh was When they first Sent cut



Colonies into the inland Countries, on the farther part of the mountains , which divide Srtedland from Norway. For they that went out had certainly some Leader , whom without doubt they chose for King, after they had taken possession of those Countries; and I believe they would Scarcely submit to any other power whilst that he was living; and this Seems the more probable, because no one in those dates would undertake the conquest of a company of poor beggarly fugitives, who dwelt among Woods and Deserts, in continual snow and the greatest extremity of cold. This was the Mofcovites opinion of them, who tho they dwelt near them , scarcely knew their nature and disposition, and thought it madness to Set upon them with a final patty, and an adventure of little profit, and less honour to raise an Army against a Country already distressed by poverty. For this reason the Laplanders enjoyed their own customs for a long time. The first King of Sweden that had any thoughts of conquering them was Ladulatts the great, -who flourished about the year 1277, who because it Seemed difficult to bring them under the Crown of Sweden , promised those that would undertake the conquest, the government over them. He thought it too expensive to make a public war upon them, when they were to be dealt with as wild beasts; yet however could not endure that a neighbouring People, dwelling almost in the heart of his Country , for they possessed at that time as far as the Bay of Bothnia, (should refuse obedience to his Kingdom. Wherefore he thought upon the before mentioned project, and proposed great advantages to private persons, upon which the Birkarli, their neighbours, readily engaged themselves, and effected their entire prize noiselessly and secretly. In this design, the plot of a particular person was most remarkable , as is related by Ericus, and recorded by John Bircktus. One Single man of the Birkarli went towards Lapland to way-lay the Laplanders in their return from Birkala, ( at this time no one inhabited on the North side of that allotment ) and ordered his wife to cover him over with snow, in the middle of the way where the Laplanders must necessarily pass over him. They came in the night time, and by their passing over him he knew there were fifteen, which were the chief among them , and to whom the rest were in Subjection ; when they were gone, he immediately arose out of the snow, and going Some Shorter way , fell upon them at unawares, as they passed by, one by one, which is their usual way in travelling, and slew them one after another. None of those that followed perceived the first man slain, it being in the night time, and each of them at some distance from the others ; till the last man finding his fellows killed, made a stout resistance , but the Birkarli by the assistance of his wife got the victory , and flew him like-wind. Thus the most powerful of them being slain , the rest readily submitted. Some think the Birkarli deluded them by a pretended truce, and

## that 2 Of the Government

that before it was expired, they assaulted them, not suspecting then the least danger, and killing Several, Subdued the Country, [as far as the Northern and Western Oceans. We may easily collect from the truce mentioned here, that before their Subjection to the Swedes by the Birkarli, there was Some kind of war betwixt both : besides, it was Shewn above, that Ladulaus could not bring them under his Crown. This perhaps may be Zeiglers meaning, when he describes them as a warlike People, and free for a great time, that they also withstood the Arms of Norway and Sweden, till they were forced at last to yield; but what Zeigler imputes to their valour, proceeded only from the contempt they were then in, as is plain from the opinion the Mofcovites gave of them. And there is little reason to suppose the Swedes were not of the Same, Since they were overcome only by the allotment of Birkala-, and Ladulaus did not conquer them out of any fear he conceived of their forces, but by Sleight, foreseeing the Small advantages he Should receive would not quit the charges of an Army. Thus the Laplanders were brought in Subjection by the Subtilty and expense of private persons. About the year of our Saviour 1277, the Birkarli had the authority over them ; yet So as to acknowledge their dependance on the King of Sweden. Now whether all of them were thus overcome , as those that lived beyond the mountains of Norway , near the Sea, which are the Finlanders, or Lappofinni, is Still in doubt, except we collect it from this,, that all from the Northern and Western Oceans were certainly Subjected. But whatever dispute may arise concerning that, it is manifest the Swedes were the first Conquerors of Lapland, but afterwards the Norwegians and Mofcovites following their example, put in also for a part; thus they, became Subject to these three Several Princes. But to pass by the others, the Swedes enjoyed, for Some former ages, half the dominions from the

fiorden to Walangar, over the Lappofinni, or maritime Finlanders. This was given by Charles the IX, in his instructions to his Embassadors, Sent to the King of Denmark, wherein he made it appear that the Swedes had from former times, till then, enjoyed half the rights, both Sacred and civil, whether as to tributes, punishments, men, or fisheries, with the Crowns of Denmark. and Norway. But the Swedes kept only a third part from Malanger to Waranger, those of Norway and Mafcovy laying claim to the other two, till in the year 1595 the Mofcovites, by a League, delivered up their part, but the Swedes always possessed the mountainous and more neighbouring places from Ladulaus's time, for near four hundred years, and exercised their authority over them. The Government after the conquest was in the hands of the Birkarli, according to the grant given them by Ladulaus, who ruled over those that dwelt near the Bay of Bothnia, imposed taxes, trafficked with them, and received all the profit of the Salmon fishing, and all other advantages arising from them but in acknowledgement to the King, as Supreme, they paid a certain number of gray Squirrels skins. The Laplanders, by common consent, received and honored the Bergchara, that is men of the mountains, or Birkarli, as their Governours, and paid them very rich skins, and severall sorts of furs, both for their tribute to the King of Sweden, and their own proper uses. Neither were there any other commissioned by the King in those times to govern them, as will appear afterwards. He, that was their Governor was honored the Laplander.

honored by them with the title of King, his authority was confirmed by the Crown of Sweden, he wore a red robe, as the token of his Royalty; now from this sort of garment, by which the Birkarli were distinguished from others, it is evident they were the first rulers in those parts; and perhaps only one governed them, whilst they dwelt near the Bay of Bothnia; but when they enlarged their possessions farther into the Land, and were divided into severall Counties, each division had its particular Governor. And that it was so, is manifested from the Letters of Gutfizvus the first, where he divides the Birkarli into Luhlans, Irbions, and Tor-nians, over which accordingly there were severall Governors. It may perhaps now be a dispute, who these Birkarli were, by whom the Swedes subdued Lapland; Baraus saies they were the Inhabitants of the allotment, of Birkala, but Olafus Magnus is of a different opinion, and calls them *dröglar*, that is, men of the mountains, from Berga mountain, and Charar or Karar men. What grounds he hath for this, he neither declares, nor can I easily imagine. But I think them so small that they will find little credit any where; for from whence, or from what mountains should they be thus called? not from those of Norway, when at that time no body inhabited there; neither are there any other mountains besides these, from whence they should take this name: moreover, the Birkarli were subjects to the Swedes, and conversed commonly with the Laplanders. The public records also contradict this opinion, for in them there is no mention of Bergcharli, but Birkarleboa. It is yet clearer also from the Letters of Cnut the first, written in Latine, in the year 1318, where he saies in the Parliament held at Telge, betwixt the Helfingers and Birkarleboa in his presence, there was issued out this Placet, *hæc*. This serves to confute Olaus. It is more evident that they came from Birkfala, an allotment in Tavastia, and described in the Maps. Next, as to Gutfizvus the first mentioning the Birkarli, in the forefaid Letters, as belonging to severall marches, viz. Luhla, Pitha, and Torna it was upon this account: the Birkarli that descended from those of Tavastia, were placed in those severall Towns to govern the Laplanders, and because they only had the privilege of commerce with them, they were called Merchants. They were used in the Summer to buy those commodities of the Merchants that came to Bothnia, which were necessary for the Laplanders, and in the Winter, when the Rivers and Lakes were frozen over, they carried them up into the Countrey. This way of traffic was used by all the Inhabitants of Bothnia, but perhaps only at first by one allotment, which growing populous, severall of the Inhabitants removed farther into the Countrey, and retained the same privilege that was first granted by Ladulaus, viz. that no one, but they, should claim any privileges over the Laplanders, either as to the Government, tribute, commerce, or any thing of this nature, which privileges they for a long time enjoyed, as is confirmed by the Letters wrote by Cnut the first, in the time of King Smecke, in which it was provided that the Birkarh should not be molested either in their passage to or from the Laplanders. This privilege they maintained till Gutfizvus the first, who made a Contract with them at Vpfalun the 4th of April 1588, concerning the yearly tribute they were to pay to the Crown,

for the great advantages they received from the Laplanders. This tribute was only in reſpect of the privileges the  
CL2 Birkarli6 2 Of the Government

Birkarli had from Ladulaus's time till then, theſe were ſo largely granted, that they ſettled them as hereditary upon their children, and none but thoſe deſcended from the Birkarli could enjoy them. This Guſtavus alſo confirmed according to the former grants made to their anceſtors, but with this alteration that they ſhould pay half as much more, as they did formerly. This Government the Birkarli exerciſed over the Laplanders which they got by ſubtilty, had their authority from the King of Sweden, preferred it in their own family, and delivered it down to their children for near 303 years, till Grtjlavtus the firſt, by reaſon of their intuiting over the common People, deprived them of this ſlate; for when their riches encreaſed they oppreſſed the poorer ſort, and extorted ſo much from them that they left them very little, but that which was worth nothing. Upon this, complaint was made to Guſtavius, who thereupon committed Henricus Laurentii to priſon, and confiscated moſt of his eſtate, taking then the tribute from the Laplanders into his hands, and granted to all People free trading with them. This Henricus Laurentii was without doubt in that time the head of the Birkarli, and I believe the brother of David Laurentii, who, together with Jonas Nicolas, concluded the Treaty with Guſtavus in the name of the Birkarli, in the year 1528, for ſettling the tribute, and other affairs. From hence we may collect they loſt their privileges, not long after this Contraſt; now it was not only juſt to deprive them of thoſe privileges, which they abuſed to oppreſſ others, but prudent, as well from the jealouſy of too great a power granted to private perſons over ſo large and populous a part of the Kingdom, as out of conſideration of its wealth, which was more neceſſary to the Kings, for driving out the common enemy, and eſtablishing the Kingdoms liberty, then to maintain the pride of the Birkarli, who beſides their injuſtice, were inconfiderable both in number and ſtrength. Guſtavus the firſt having thus depoſed the Birkarli, ſent Deputies to gather the tribute, and manage all things in the Kings name; the Deputies are called by the Swedes, Lappfougder, by the Laplanders, Ko-nunga Olmai, that is the Kings men; of theſe there is mention made in the patent granted by Guſtavus the firſt to M<sup>r</sup> Michael, the firſt Priſt in Lapland in 1559, the words are to this purpoſe, We command til the Inhabitants of Lapland, its well Deputies, as others, &c. Theſe had at firſt the charge of all public affairs, as will appear in the following Chapter, as for collecting taxes, as executing juſtice among them. But afterwards, when Charles the ninth divided the Countrey into ſeveral parts, and formed it into better order, more were added to the former, for examining cauſes, convicting of criminals, and other ſuch like things, till at laſt the ſtate of Government was little different from what it is now. Next under the King, they have a Provincial Judge called by the Swedes, Lagman, under him one of the Senators, Vnderlagman, next an Interpreter of the Laws, Lag-Ufaren, and divers others which enquire into cauſes, and do juſtice; then they have a Governour of the Province, Landxheefdingh, a head over the Laplanders, Lappjougten, their Officers who perform all other duties. In this manner the Laplanders are now "governed by the Swedes.

CHAP. Of the Judicatures, iſrc. of the Laplanders. -

ſect A p. XIII

Of the Judicatures and Tributes of the Laplanders.

After the manner of their Government, and the diſcipline they live under, we deſcend to thoſe affairs that are managed by it; which belong either to the Courts of Judicature, or to the Tribute. I can ſcarce find any mention of the former. Their own Kings, when they were a free Nation, exerciſed this authority, and kept the juriſdiction in their own hands; but when the Birkarli ruled them, it depended altogether on their pleaſure. Zeller makes no mention of any Judges among them, but ſays that if any diſpute happened that was dubious, it was referred to the Courts in Sweden, I ſuppoſe he means the more weighty controversies, which the Birkarli could not, or did not dare to decide. But theſe were very rare with them, for great crimes, as theft, rapine, murder, adultery, &c. ſuch like are ſeldom committed, and ſcarce known by the Laplanders. They neither borrow nor lend money, being content with what they poſſeſs of their own, which are commonly the occaſions of quarrels in other Nations, and maintain ſo many Lawyers. The chief ſin they are guilty of, is their magical Superſtition,

which, since their embracing Christianity, is forbidden by the Laws, and is not so frequent as formerly. After that Gustavus the first had deposed the Birkarli, and given them Governors of their own, they lived under better discipline, and greater diligence was used in seeing Justice done, but Charles the ninth was the first that took care to have them intrusted in the Swedish Laws, and that they should regulate themselves accordingly. This charge was given by the same King in his instructions to Laurentius Laurens, Governor of Lapland, dated from Stockholm on the 10th of October, wherein he commanded him to govern these of Vma, Fitha, and LuhU, according to the Swedish Laws, and to protect them from all injuries. There are at present in Lapland three Governors, and as many Courts of Judicature: the first is called Aundjiaenfc, or Mgr-manfian, the other Vhmenfun, Vithenfia, and Lühlenftan, the other is the Tome nfan, added Kit a. en ft an. Over these are particular Governors, who in the Kings name pass sentence, but in the presence of a Judge and a Priest, where it is observable that they added Priests to the Governors, to restrain them from doing injustice by the authority of their presence. Now as to the time when these Courts were called, it is a doubt, but I believe it was at the Fair times, when they met about all public business; this was commonly twice in a year, w<sup>h</sup> in Winter and Summer, according to an order of Charles the ninth's. It is now in January and February. They were held in the same places where they kept their Markets and Fairs, which were determined in each particular County, as will appear by and by.

#### R Now £.6 Of the Judicature and Tributes

Now we come to the Tribute they paid, which at first was only skins of beasts, paid not by the Laplanders, but the Birkarli, yet only as an acknowledgement of their Subjection to the Crown of Sweden. Bur<sup>w</sup> calls it niogro timber graoskijn, graoskin Signifies gray-Squirrels skins, of which color the Squirrels were constantly in the Winter; timber denotes the number of the skins, which were forty, tied together in a bundle. It is uncertain how many of these bundles the Birkarli gave, but in the Commit with (julfaws the first, those of Luhla and Pit ha were engaged to pay 8, which makes in all 360 skins, besides two Martins skins. Those also of Tome were taxed with the same number; and shortly after this number was doubled, by an agreement made in 1528. But after the Birkarli had lost their privileges, for the forementioned reasons, and the King received the tax by Commissioners for himself, it is very probable some more alteration was made. In the year 1602 they paid instead of skins every tenth Rain-deer, and one tenth of all their dried fish; which is clear from the commands given by Charles to his Deputies Olaus Eurman and Henry Benegtfon, at Stockholm on the 22d of July in the same year, to require the tribute in this manner, that so the Laplanders might know what and how much they were to pay: for it seems that from Gustavus the first's time, till then, the Governors used no constant method in raising it, but sometimes demanded skins, at other times other Sorts of goods that seemed most necessary for present use; so that by this uncertainty the tribute grew very heavy upon the Inhabitants, and their Governors took occasion from it to exact what they pleased under pretence of the public account, for their own proper uses. Yet this custom continued not long, being thought perhaps too burthenfome to the Laplanders, and very prejudicial to their herds, wherefore it was ordered in 1606, that every one which was then 17 years of age, should pay either two Bucks, or three Does out of their herds of Rain-deers, and eight pound of dried fish; as also every tenth Fawn out of their stock, and every tenth tun from their fishery. This tax was also imposed on the Birkarli that had any traffic with them. This order was kept a long while, and renewed again by the same King in 1610. The tribute they pay at this time is either money, Rain-deers, or skins, either plain or fitted up for use. These they pay according to the largeness of the Provinces in which they dwell, the largest of which, they pay, are ten heel skatt, that is, they pay the full tribute; the lesser een half's att, that is, half tribute; and so likewise for the rest. He that possesses a Province of the whole tribute, pays two Patacoons, which they call Skattadagr, and others that have lesser portions and half tribute, give one Patagoon, those which want money, pay fish or skins, which are commonly of Foxes or Squirrels, of these so, of the others one with a pair of Lapland Shoes, are equal to a Patagon: two pounds also of dry fish are of the same value; now to every pound of dried fish they allow five over, because so much is commonly lost in the drying. They call this pound with its addition Skattpund, that is the pound for tribute. They value their Rain-deers at 6 Dollars a piece, and pay the tenths of them, not each

family, but every hundred. I have fet the prices down here, becaufe if any one had rather keep his Cattel, he can be forced to no more then after this rate. Now concerning the tenths they pay of skins, eveiy houfliolder is taxed one white Foxe'sskin, or a pair of Lafland Of the Laplanders. , ^ n

land Shoes; if he hath neither of thefe, half a pound of dried lack. This is the Tribute yearly received by the Crown of Sweden frdm Lapland, of which the greatest part is commonly by the Kings gracious favor allowed for the maintenance of their PrWftS; as was (hewn in another place. Nov becauSe it is fo far both by Sea and Land, before thefe commodities can be brought to the Kings Storehoufes, befides the ordinary v,i\ they give a pair of Lapland Shoes , which they call Haxapalka , that is the price of a fat carriage. This is all they pay to the King of Sweden, but befides they are tributary to the Crown of Danmark, and the great Duke of Mo/co'vy, not as Subjects to thefe Princes , but upon the account of their receiving fe-veral advantages Sr<">m their Dominions in their hunting and Sifhing. Thofe that are thus, are all the allotments of Torva beyond the mountains, who by reafon of the liberty they have to bring down their Cattel from the mountains into the vallies in the Summer time\* near the Sea Shore ^ and taking the opportunity for;n thence of fishing, are taxed by the Danes, but not at above half the rate that they pay to the Swedes. Thefe allotments are called Jioutokeint, Artjorrara, Teno, and Vtzmcki. The Laplanders alfo of the allotment of tnare In hiemi, are in the fame condition, wlio for fiShing and hunting pay both to the Danes and Mofcovites as well as to the Swedes: to the first one half, to the other a third part of what the Swedes receive. The tribute was in former time gathered when the Governor pleafed, but afterwards only in the Winter, against which time it was all brought into Storehoufes, each County having its proper place, for that purpoSek But when the place for their Markets and Fairs was determined, the Go\* vernor came thither and received it, which courfe they still take in this bufinefs. That this was alfo the time for receiving it, will appear from the account I Shall give of their Fairs in the next Chapter:.

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#### CHAP- XIV- V

Of the Laplanders Fairs, and Ciijloms in 'Trading.

TH a t tve may not yet leave the Public concerns of the Lipli>.dersK of which we have treated, let us proceed in the next place to confider their Fairs and common Markets, in which what Customs the-y anciently uied is not So well known. Paulus Jovius faies that among the Laplander ' he that had any thing to fell, after he had expofed his Wares, went his way and left them, and that the Chapman coming, and taking what was fo-his turn , left in the place the full value thereof in white furs or skins. The reafon why they did not fpeak and bargain with their Chapmen, he faies Was, becaufe they were a ruftic People, extreamly fearful, and ready to run away from the very Sight of a Ship, or stranger. Others, that are of a more probable opinion , confefs indeed that they ufed no words in then-trading , but that it was not out of rusticity, warr of cunning, or the like;

R a bus•jo Of the Laplanders Fairs

but becauSe they had a language quite different from others, and So peculiar to themSelves, that they could neither understand, nor be underftood of their neighbours .• fo that it was rather the barbarifm , and roughnefs of their Speech, then manners, that made them uSe this dumb way of trafficking But of their language we Shall treat in its proper place.

Concerning their trading with their neighbours, it is moft certain that it was performed without words, by nods and Silent geftures; neither was it properly a buying and Selling ( for they did not of old u/e either gold or Silver ) but rather an exchange of one commodity for another. So that whereas Zteglerus tells us they did permutation? fepecunia commenia agerc, we mayjuftly doubt whether it be not rather to be read nec yrcunia, ( un-leSs happily he intendpecunia in the primary fenSe, and hath more refpect to the original of the word, then to the acception now in uSe. ) And truly this way of exchange among them, in thoSe ancient times, was no leSs then necefiary ; when indeed, as well the neighbouring Countries, as the Laplanders were quite strangers to any current money 5 and this we may understand from the Swedes, among whom there were in thoSe dajes either no coins at all; or

else only Such as had bin transported out of England and Scotland, the use of the Mint being then utterly unknown in that Country. And if at that time there was no money in Sweiland, it is certainly no great wonder there should be none in Lapland. But neither in after times, and when they were under the Jurisdiction of the Eirkarli, could the Laplanders come to the use of money; for they that were Lords over them, monopolizing the whole trade to themselves, did not give them money for their commodities, but such other merchandize, as their Country stood in need of. In fine to this very day the Laplanders know no other money but the Pa-tacooH and half PaUcoon; other coins whether of copper, silver, or gold, they do not so much value, which will give us to understand that the use of money among them cannot be of any long date, for the Patacon is but of later daies, and was never known before the discovery of the Mine in the Vale of Joachim.

These Patacons they value singly at 2 ounces of silver a piece, whence it appears that as they had no other money, so neither did this pass current among them, but only by weight, and as if it were in the Mass: and I believe was not at all in use, until they were forced to pay tribute in that kind, of which I have discoursed before, and shewed that it was but of late instituted. But what Damianus means by his permutacione tantum anno-nam & pecuniam acquirunt, we cannot so easily guess; for we do not say that men barter and deal by exchange when money is paid for a commodity: for to what end should those People seek after getting money, which was in use neither among themselves nor their neighbours; so that perhaps here also we ought to read nec pecuniam, and then the feoff runs, that they were not so solicitous in getting money, as in providing the more necessary things of life: altho neither is that true which he delivers of their provisions, as will appear from what follows.

But whatsoever Damianus means, it is most certain that in all their commerce they did but exchange one thing for another; and that to this day the same custom remains among them, who are now concerned for no more money than what is sufficient to pay their tribute. Only if there is any commodity

among and Currencies in Trading. (9)

among them of great and extraordinary value, that indeed is to be bought with money.

Their custom is now, not as formerly, to bargain by Signs and nods, but either they use Speech, (for there are many of them now that are skilled in that of their neighbours) or Interpreters, of which there are plenty enough among them. They with whom they traffic are for the most part their neighbours, on the one side the Swedes and Norwegians, on the other the Finlanders, Russians, and Muscovites. Neither was it otherwise in old times, unless when they were under the power of the Birkarli, who endeavouring to get all the trade into their own hands, did more narrowly watch those that were nearest Sweden, that so they might exclude all but themselves from trafficking in any part of Lapland. The power that we read was given the Birkarli over the Laplanders by Ladlaus the great King, I suppose, chiefly consisted in this; for the other special rights and privileges, which they and their ancestors for a long time possessed, Gustavus the first hath set down, as I have in another place declared.

And this we may also gather from the prohibition of Charles the ninth, denying the Birkarli the privilege of trafficking in Lapland, as they had formerly done. The words of the injunction published in the year 1602 are to this purpose; And we do utterly forbid the Birkarli anymore to trade for skins or other commodities, as they have formerly used. Before this time therefore they were either the only, or chief Merchants in Lapland, whither when they had brought their merchandize, they went round the Country purchasing all the skins they could, of which afterwards they made great Sums of money. And this they continually did till the time of Gustavus the first, when that privilege began to be denied them; by which they were grown so rich and powerful, and what is the common consequence thereof, proud and haughty.

But neither could Gustavus provide against all their arts and evasions; for tho he took from them all power over the Laplanders, yet they being better skilled in the commodities of the Country and constitution of the People than others, did still, tho not so openly, keep correspondence and traffic with them, till in the year 1610, in the time of Charles the ninth, they were forbid by the forementioned injunction, at any time, or in any place, to hold any commerce with them, and the monopoly of all skins was annexed to the Crown, at a certain rate being set at

which they were to be fold- The words of the Edittare thus : "Whatfoever skins are found in " Lapland, we do command and enjoyn our Governors to buy up for our "ufe, according to the statute and rate in that cafe provided. And this was alfo again enforced in the year 1610, only in this there was a claufe inferred , that the skins of Elkes fhould be brought into the Kings -treafury gratis. The claufe runs thus: " And we do command all Laplanders in our " name to bring to our Governors all faleable skins, for which they Shall "return the worth in other commodities, as is by statute provided; but " the skins of Likes they Shall Seize upon for our ufe , not giving any con-"fideration for them; if any man Shall take this beaft, it Shall be law\* " full for him to keep the flefh for his own private ufe , but the skin (hall " belong to Us and our Crown. But their trading is now grown more general, and they have of late years learned to deal more freely and openly

#### S with•jo Of the Laplanders Fairs

with other Nations ; for they that dwell among the mountains that divide Norway and Swedland, deal both with the Norwegians and Swedes, and they that live more Northerly and Easterly with the Ruffians and Finlanders.

But I come to the commodities themfelves , which Joviumiaies are only white skins, or furs , called Ermines. Zieglerus reckons fifes alfo, of which they have fo great draughts, that they are forced to keep them in trunks and ponds till they can tranfport them into Northbothnia and Raffia, alb\*. But there are feveral other forts of skins , which Olaut Magnus comprehends under a more general term, and calls pelles pretiofts. Sam.Rhetn gives us this catalogue of them, the commodities of the Laplanders are, Rain-deers, skins of Raindeers, skins of black, yellow, blew, white Foxes; skins of Otters, of Gluttons, or Badgers, of Martins, of Beavers, of Squirrils, of Wolves, and of Bears, Laplandilh garments, Boots, Shoes, Gloves, dried Pike, and Cheefes of Rain-deers. With thefe commodities the Laplanders traffic for Silver,Patacoons, Wollen and linnen Cloth , Copper, Alchi-my, Salt, Corn, Bulls hides, Sulphur, Needles and Pins, Knives, Spirit of Wine, and which is more ftrange for Tobacco, of which as I faid before they are great admirers.

Upon all thefe things as was but now declared, there was a certain rate fet by Charles the ninth, according to which they were to be bought up for the ufe of the Crown; and the fame custom is fo far yet obferved, that to this very day, with whomfoever they deal, they have a certain efhmate, whereby they prize both their own and others commodities: the proportion of which rates is according to the Patacoon, or which is the fame thing with them, 2 ounces of filver. For example, an ordinary Rain-deer they value at 2 Patacoons, or 4 ounces of filver, the skin of a wild Rain-deer at one Patacoon and \, or 3 ounces of filver; the skin of a tame male Rain-deer at one Patacoon, but if castrated, at -J of a Patacoon , and if a female at So likewife an ordinary Fox skin is worth a Patacoon, 4o gray colored Squirril skins are valued at the fame price, which number of thofe skins they call timber. The skin of a Martin at the fame price, 3 white Fox skins at the fame price, a Bears skin is worth 2 Patacoons, and a Wolves skin as much, an ordinary Laplandilh garment, which they call Mudd, is worth 3 Patacoons, a pair of Boots half a Patacoon , and 4 pair of Shoes, 4 pair of gloves , and one pound of dried Pike, each of them are valued at the fame price.

Now on the other fide, of the commodities for which they traffic, an ell of ordinary cloth , commonly called Silefian or Tanagermyttendenfe, they efteem at the rate of a Patacoon, or 2 ounces of filver; 3 pound of Copper at the fame rate, and one tunn pf corn at 2 Patacoons and 7, or 5 ounces of filver, 2 pound of Salt at \ of a Patacoon, 10 yards of courfe cloth, fuch as we call home-fyun, and they call Waldmar, is worth a Patacoon, a Can of fpirit of Wine half as much 5 but if they chance to light upon any commodities of a lower price, they value them by gray colored Squirril skins , proceeding from one to to, which number of skins they call Artcg, and value at ; of a Patacoon, and thefe are the commodities that drive the trade between the Swede and Laplander. But to thofe of Norway they carry all Sorts of coverlets, made of the skins of Rain-deers, alfo the beafts themfelves, their skins and cheefes, and the feathers of Birds; moreover

thofeand Cuficms in Trading. -j t

thofe things forwhichthey trade with the Swedes, are Copper and Alchimy veStels , ordinary cloth woven by the SwediSh Boors, theSe they change for Bulls, and Cows, whofe milk they live on in the Summer, and on their

fleSh in the Winter, alSo for Goats and Sheep, out of whofe skins they make themselves coverlets, for Silver, for the skins of black Foxes, and Otters, for woollen blankets, and for filh , which they fell again to the Swedes, as Herrings, dried CodfiSh, Skails , and fuch like. Johannes Tor-n&u< comprehends them in a Shorter catalogue, the Laplanders, faies he, traffic with thofe with Norway and Bothnia, Subjects of the Crown of Sweden, for ordinary woollen cloth, linnen cloth of both forts, as well the finest ascourfest, for com, bread, braSs, iron, and all Sorts of Country utenfils. But above all things it was their chieftest care to get beafls out of Norway, which in the Autumn, they uSed to Sacrifice to their Idols.

Whether there were anciently any Set places or times in which they did trade, I cannot certainly pronounce , tho Olaus Magnus, Lib. 4. Cap. 5. feems to affirm it, and Saies, there were certain Set places, fome in open fields, and fome upon the Ice, in which they did every year keep their Fairs, and exhibit to the public view what they had by their own industry gained, either at home or abroad. But for all this he proceeds not to tell us where thofe Fairs were kept, or where thofe places were. And Charles the ninth forbidding the Birkarli continually, and at all times to make, their circuits round the Country, did nevertheless appoint certain times and places , in which, as at public Fairs , all traffic lould be free and open as well to them as others. The words of the Edift published in the year 1602 I will give you , which run thus : " Wherefore feeling we have for\* bidden the Birkarli to trade in Lapland, according to their old custom, "and in manner aforefaid, We do will and command to be appointed two "Fairs eveTy year in every Province, one in the Winter, the other in " the Summer, as it Shall feem most convenient, and We do will and com-" mand our Governors to take care that certain fit places be looked our, in "which thefe Fairs may be kept, and to appoint Set times, at which most " conveniently as well all Laplanders, Birkirlians, Mofcovites, as others, may " reSort unto them. Furthermore our Will and pleaSure is, that each Fair "last for two or three weeks, during which time, it Shall be lawfull for " every one to make fuch bargains as may be most for his own profit. And " we do alfo command our Governors, that certain Boothes and Sheds be " provided after the most convenient manner. Now by all this it may appear that in former times there were no fuch things either obferved or known, feeling the King herefpeaks of them as first instituted by him; neither indeed in the Edift it felf doth he fet down any certain time or place, but names them only as things intended, and which he leaves to the difcretioh of his Governors, which alfo Andr. Bur&w feems to intimate was performed , when he faies that when they were to pay their tribute, they were at a certain time and in certain places gathered together,as into a Store» hutfc, where thofe Merchants, we before aWed Birkarli, exhibited their wares. But now he alfo leaves us in the dark as to a certainty either of time or place, fo that it may feem thefe Fairs and constitutions did not find fo good fuccefs as it was hoped they would , untill at length the Queen Christina taking the bufinefs into consideration, brought it to greater

#### S a per-•jo Of the Laplanders Fairs

perfeftion. There is an Ed id of hers, published in the year 1640, in which two Fairs are appointed, one at Arfmisjerf in "January, the otherat Ariepeg to be kept in February. The words are to this purpoSe : It Furthermore' "We have given and granted, and by theSe presents do give and grant 2 Solemn Fairs, one at Arfrvisjerf on the Feast of the Conversion of S. Paul, " being the 25 of Jan. the otherat Ariepeg on the Feast of the Purifica-tion of the B. V. Mary, being the 2d of February , each to be held for " 3 daies, at which times it Shall be lawfull for the Pithenfes and all "Laplanders to exerciSe all Sorts of traffic, and theSe Fairs Shall first be "holdenthe next year 1641. From this time they began to be more diligently observed,and are kept upon thoSe Feasts to this very day , Sor in all Provinces there are every Spring 3 Fairs kept; the firft in Lapmarkia Vmen-fis upon the Feast of the Epiphany, the 2d in Lapmarkia Lühlenfis on the Conversion of S- Paul, the last in Lapmarkia Pithenfis, Ternenfis, and K'tmenfis on the Feast of the Purification. TheSe are the Fairs which Chriflin\* instituted , only that in Vmenfis I beleive was observed from the time of Charles the ninth, and the rather becaufe that Lapmark is nigheft Swedland. Into Norway they reSort and keep Fairs twice a year, the first at Midfummer on the Feast of S. John, the other in the Autumn on the Feast of Simon and \$ude, or Ail-Saints day. And So much for the times and places of their Fairs.

As for their way of dealing they were of old in all their bargains very faithfull and just, tho Damianus a Goes



Seems to note Some craftineSs in them , and Saies they were very cunning in all their tradings. And Sam. Kheen in plain terms call them cheats, and Saies they were So deceitful, that one that did not know all their tricks, could hardly eScape being over-» reached by them. So that we may SuppoSe that as long as others dealt fairly with them, So lng they were trufty and faithfull, but in after times coming to learn how others had Served them , by understanding how they had been cheated formerly, they themselves learned to deceive others. But of this we have Spoken before: and theSe thing may Serve to give us fome light into their customs in trafficking.

#### CHAP XV-

Of the Language of the Laplanders.

IN the former Chapter we told you that the Language of the Laplanders wasfuch as did very much differ from that of their neighbours, our next bufinefs Shall be, as well as we can, to difcover what it is. Now whatsoever is received, ufed, commonly, and publicly fpokep in any Country is certainly a Language, but of this of the Laplanders, Zieglerus in general observes only that it was peculiar to themselves, and not understood by their neighbours. Damianus fpeaks more plain, and accufes them of bar-barifm and roughnefs of fpeech. Our modern Writers fay their fpeech is a confuted miScellany of the Language of their neighbours, and that it was calledn

Of the Laplanders. , ^

called Lingua Lapponica, quafi eorrafa, eel Lappatfaock., and that it is made tip of many other Tongues, as of that of Finlanders and Swedes , as for instance; the Laplanders Say ftour, the Swedfs, floor; the one Satug, the other faligh. And that there are alSo Some Latine words, as Ptfctis, Orient, &c. But tho theSe Writers SuppoSe that they have borrowed many words from their neighbours, yet they confeSs that much of their Language is their own, and neither uSed, or known by any other Nairons, but that as well the original of the words , as propriety of the PhraSei , is peculiar to themselves. Others fuppofe it took its rife and was derivied from Fin\* land: and indeed it is confeSTed on all hands that there are nfthy words in both Languages that feem no great Strangers. So that there is little doubt but there are many words in both Languages which very much agree, "which any one that is a little skilled in them must needs confefs: and to make this more clear, I (hall hereinfert fome words of both Languages not much unlike.

God Fire Day Night A River A Lake Ice

a Hill Wood the Eye the Nofe the Arm the Hand the Foot CheeSe Bootes a Show a Shed an Arrow Warr King  
Father Mother Brother Wife Dog

a Ferret a Squirrill a Bird a Fifb a Salmon a wild Pine tree..

"Jjubmar or Iromelf Tolle Paiwe

JMvk .....,jtiov Jiuf, -n

Jen.& 1 o Warra ;K Medz v ,...

Siltnae

Niuna

Ketawerth

Kiaftt | ^

Ialk . .

lost

Sappad

Kamath

Kaotc.

Niaola

Tziaod

Konnagas

Atkia.

Am

Wellje

Morfwi \ r

Piednax

Natie

Orre^

Lodo

Law- . (1)

QuaoU

"Jumala Tuli ,, Paiwa Y«

tbe fanjt

Jawjuij

1\*\* 11 r

Wuprj.; MedJftiih-

tit fame.

Kafiwerli KasS.arfx lalkif IuuSk)/ , SaapAfc ji •Kaipgett Koto j. Nupii Sow . Cuningas Aja Am\* Wdi, . Morgan Peini^a

..

O13.WIJ s Linau Cak (j

i\_Cuull.

The

Tht Laplanders call

The Finlanders fay88 Of the Language

Thefe words I fuppofe may Serve to declare the affinity that we faid was between the Language of the Laplanders and Finlanders : and becaufe the words that I have fet down, do not Signify any foreign commodities, but things natural, and fuch as are in ufe among all People alike, I am given to beleive that the Laplanders had not any peculiar Language, which did w holy differ from that of Finland, but that it took its original thence. For if, as fome would have it, they had any Language, they might properly call their own, why did they not out of it, upon things of fo common occurrence and ordinary ufe, rather impofe their own words, then Such as no man could doubt were taken from the Finlanders. No People certainly were ever guilty of So much folly as to impofe foreign names upon fo common things, if they had any Language of their own to exprefs them in: as might be at large demonstrated from the Languages of the Germans, ancient Gauls, Spaniards, Italians, Greeks, &c. neither have we any reafon to count it a hard inference if we Should from hence

gather, that the Laplanders themselves Sprung from the Finlanders. For otherwise why Should they have used any other Language then what they received from their fore-Fathers. And this seems to be the argument Wexonius uses to! prove the Language of the Laplanders to have taken its rise from the Finlanders, when from the original of the People he infers the fame of the Speech; for in this he intimates that to spring from any Country, and to use the same Language, are very convertible propositions. All which indeed seems to be no more then the truth. But now should one may object that the opinion of those men that affirm the Language of this Country to be primarily its own, could not be destitute of all reason, and that they must necessarily have had some probabilities whereon they grounded their opinion; and truly it cannot be denied but that there are many words which do not any ways agree with the Language of the Finlanders, as may appear from what follows,

The Sun

Heaven

Water

Rain

Snow

a Man

Gent. Man

Woman

flair

the Mouth the Chin the Heart the Fieff a Wolf a Bear a Fox.

rBeiwe Albme Kietze Abbnf Mota Ulmugd Albma NiSTum Waopt Nialbme Kaig Waibmi Ogge Seibik Muriel .Riemnes

"Auringa. Taiwas Wefi Sade Lumi Ihminen Mies Waimo Hiuxi Suu Leuca Sydaon Liha Sufi Karhu .Kettu.

And the Difference between these and the like words without doubt was that which gave occasion to some to think that anciently the Laplanders had a Speech peculiar to themselves, and quite different from that of Finland, of

The Laplanders call

The Finlanders of /he Laplander?.

75

of which ancient Language these relidte did remain, and for this they give this reason; that the Laplanders were forced to frame to themselves a new Language, for fear, least being understood by their neighbours the Finlanders^ they Should fall into their Snares. So OUS Petri Saies that often times they found Spies about their tents in the night, hearkning after their Councils\* now for this reason, according to the Policy of their Forefathers, flying into the allotment of Ren go, in the Province of Nolnenfe, they there agreed upon, and framed to themselves a Speech quite different from that of Finland. So that there are very few words found to agree in both Languages. Now by the Spies he there talks of, he understands the Finlanders, who being driven out of their Country by Matthias Kuriius and the Tavaftiar.s, roved up and down, Seeking where they might most conveniently Settle, as may appear from what goes before in that place. Others think that these are the relidts of that Language which they first brought into Lapland, which they Suppose to be no other but that of the Tartars. But how false this is, may appear from the vast difference between those Tongues, in which there is not one word that signifies the same thing in both Languages. And that you may not\* think I say this without any reason, I will give you a few, instances.

God the Sun Heaven Fire. Air Water a Lake Ice

the Earth a Hill a Man Hair the Eye the Nose a Beard an Arm a Hand a Foot a Heart a Bow an Arrow Father  
Mother Brother Sister a Wolf a Bear a Fish

Allah Gynefeh Gioech Atafch Jufger Sauf Dannis Biius ler or toprak Dagda

Adam Sadfeh Gios Burnum Beichlar jEhl Cholun Aja?h Jurek Jay Och Bibjm Anaffe Cardafch KiScardaSche  
Sirma Ajuf Jtelich

Jubmel Beiwe Aim Tulla

Biaegga Tziatz Jauur Jenga vEnnanl Ware Aolmaitz Waopra Tzialme Nierune Sxmao Kiettawerdi Kietta Iwobge  
Waimao Taugh Nisla Atziae jEnnae Wiasls Aobbe Kurt Kwopiza Kwele.

T i

And

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The Tartars call

The Laplandersf(> Of the Language

And indeed there is as great incongruity in all the rest of the words as in these, So that this Opinion is not only foolish, but ridiculous. And neither is the other, which pretends they found a Language to themselves, grounded upon any greater truth than this former. For first why Should they only have changed some words and not all? And then these words which do agree in both Languages are not the names of things less known, or not so ordinarily used, as other things, but of such as were as common as life, light, or breathing: wherefore I am clearly of the other opinion, and do believe that these differing words are as much Finnic as any of the rest. But they who from the difference of these words infer the independency of the Speeches, do not at all consider that, then when there is nothing more common and incident to Languages, to be changed and altered according to the times, and so much the more by how much the People have greater commerce with other Nations. And this is plain from the example of the Icelanders and Norwegians-, for that the Icelanders sprung from the Norwegians is by the Histories of both Nations made so clear that no man can doubt of it. But now the Icelanders use many words which those of Norway are quite ignorant of; and yet I hope no man will therefore say that the Icelanders have a Language wholly independent and different from that of Norway: for those living by themselves, and having little or no dealings with other People, do to this day keep entire the same Language which they first brought, and which they received down from their ancestors: but it was quite otherwise with the Norwegians, who together with their Empire lost also their ancient Language. The same seems to be the case of the Finlanders, who being brought under the Jurisdiction of others, and holding more frequent commerce with their neighbours, lost much of their ancient manner of speaking, which the Laplanders on the contrary living a more solitary life, it is probable, do still keep uncorrupted. Wherefore it is no wonder if in their language we meet with many words, which compared with those of the modern Finlanders, seem to have nothing of likeness; though happily one that is well skilled in the dialect and propriety of the Finnic Language, will find enough to make him conjecture that there are many words which, as they are now used seem quite different, yet are very agreeable in the original. And this is likewise the common fate of other languages, as for example of the German, in which a little too rashly the learned Olaus Wormius in his *literatura Runica*, as he (says it, Cap. 27, hath taken notice of so great a difference. For in these days not only each, but either is used, as may appear afterwards, afterwards &c. And so likewise the Germans use not only *Geficht*, but also *Antlitxj*, not only *Perft* and, but *Ver-nunft*; and as well *effen*, *anfangen*, *Schuff*, *Alter*, *Gefengnu*, *aujj'ihun*, *Bett*, *Dopff* &c. as, *As*, *beginnen*, *ieimen*, *uralt*, *haffte*, *entdeckt*, *n*, *L&gerflad*, *locken*, in all which they agree with the ancient Germans. In my opinion therefore the difference of a few words, is not authority enough to prove that the Laplanders in ancient times had a peculiar language. But it shows rather that they are not all of the same antiquity, but that some came from Finland longer

ago, who brought those obsolete words with them, and some of later daies, who now use the new; and this I think to be the best account of the Language of the Laplanders. Of which this also is observable, that it doth not in all places alike agree with itself, but hath its several

different

Of the Laplanders. , ^ n

different Dialects, and is so various, that those that live in one part of the Country, can scarce understand those of the other. There are especially three Dialects, the first used by the Vmenfes and Pitbtfes in the West, the 2<sup>d</sup> by the Lublenfes in the North, the last by the Tornenfes and Kimenfes in the East. And the variety of these Dialects was doubtless caused by the difference of times in which they came into Lapland; Some coming Sooner, Some later, Some Settling in one part, Some in another. Now of all these Dialects, there is none more rough or unpleasant than that of the Lublenfes, who as well in their life and manners, as in their way of speaking, are far the most rustic and clownish of all the Laplanders. But that you may see what a disparity there is between these Dialects, I will set down a few examples; the Titbenfes say fubmel, the Tornenfes, Immel, the Pithenfes say Jockj, Wirra, Olbmo, nifw, skaigkj, kjift, nifu., pardii, feibig, mitriet, reppi; for which the Tornenfes put, 'virte, taodar, ahnti. kab, kawtza, raopka, kaap, alik, wre, kops, riemnes. Now as the Language of the Laplanders is varied according to the diversity of the Territories and Marches, just as it is in other Nations, particularly in Germany, where the Swave-landers, Saxons, and Belgians, speak all different tongues, so hath it this also common with other Countries, that the nearer the Territory tends to any other People, so much the more do the Inhabitants participate of their Language; and so the Tornenfes and Kimenfes, who border upon the Finlanders, do at this day use very much of their Speech: nay they go yet farther, and make it their business to learn the Language of their Neighbours, so the Tornenfes and Kimenfes get the Finnon'ik..., the Lublenfes, Pi-, thenfes, and especially the Zhnenfes the Swedish Language; and that man that is skilled in these Tongues hath not little conceit of himself, and is, indeed much esteemed among his neighbours. It is therefore no wonder if there be many Swedish words found among the Laplanders: for it could not otherwise happen but that this People, who were supplied by others in many things which they had not themselves, should with Foreign commodities receive also and use Foreign names; and of this I could give many instances, but it is not the business in hand. Now of this kind we ought to esteem these words following; in Lapland, Salug signifies blefled, which the Swedes call Saligh: Nilp a knife, the Swedes call it kpiif, Futlt, a raft with the Swedes tiho, and many more of the like nature. Of all which the R. and learned Johan. Tortuus gives this account, that the use of Foreign Words was introduced partly by necessity, and partly by converfing with Strangers; and upon this account it is that they that converse with the Swedes do oftentimes use Swedish words. The like may be said of those that deal with the Finlanders, and with the Germans in Norway, and this is therefore why one and the same thing is often called by divers appellations, as for example, the Swedes call a Horse Haft, the Finlanders, Hapoitx., the Germans, Rofs, which also is the name the Laplanders give the beast, for they having no Horses of their own were forced to borrow a name from the Country from whence they had them. Now what Torna-us observes concerning the word Rofs, I believe may be applied also to the word Puni/s, which I suppose they had rather from the Germans than Latines, for the Germans call a Barrow-Hog, Bork, now their Swine they had all out of Norway, and it is very probable they did thence borrow that appellation also. And notwithstanding Of the Language to trouble our Selves any farther, this will hold true in all the rest of that kind. Wherefore Setting apart other considerations, and looking upon this Language, not as it contains in it Foreign words, but only Such as they always used within themselves, and were ever received among them, it remains that we conclude it to be not a miscellany or collection of Latin, German, Swedish Scraps, and the like, neither as a peculiar Speech, different from them altogether, but Such as originally took its rise from the Finlanders, though time hath brought it to pass that perhaps few of them understand it.

This Tongue, as well as others, hath its Declensions, Comparisons, Conjugations, Moods, Tenses, &c. and perhaps it may not be amiss if I should here insert some examples: I will therefore first decline you a Lap-

landiSh Noun, and afterwards give you the Finnonick DeclenSion of the fame, that by comparing both you may better understand the parity and disparity of theSe Languages. This Noun Shall be Immel, for So the Tor-nenfes call it, tho other fay Juhmtl, the Finlanders terms it Jumala, and it Signifies God.

Lappon.

Singul. N. Immel. <7. Immele. D. Immela. A. Immel. V. o Immel. A. Immelist.

Plural. N. Immeleck. G. Impieliig. D. Immewoth. A. Immeliidh.. V. & Immaeleck. A. Immseliie.

Finlappon.

Singul. N. Jumala. 6. Jumalan. D. Jumalalle. A. Jumalaa. V.. Jumala. A. Jumalasta.

Plural. N. Jumalat. G. Jumalden. D. Jumalille. A. Jumalat. V. 6 Jumalat. A. Jumalilda.

I will add one more Noun, that the cafe may be more clear, and that Shall be Olmai, which Signifies a man.

Ui.'wOi 't '

Singul. b N. Olmai. G. Olma. D. Olmas. A. Olma. V. o Olmai. A. Olmaft.

Plural. N. Ol mack. G. Olmaig. I>. Olmaid. A. Olmaig. V. 6 Olmack. A. Olmaiija.

And after this manner it is in all the reft.

Adjeftives have their terminations in comparison, as Stoure , great ,/lourapo , greater, flour..mm , greatest. Enach , much , enapo , more , enamus, most. Vtze, little, utzapo, lefs, utzamus, least.

The comparative for the most part ends in po , the Superlative in mus. They have alfo their Articles, but Seldom uSe them before Nouns, as it alfo in other Tongues.

In the MaSc. and the Fem. Gender the Article hath the fame termination, but differs in the Neuter; for tott Signifies hie feheec, tewt, hoc. Their Pronouns are mm, I, tun, thou, fun, he, viii, we, fit, you, tack, they.

Theof the Laplanders. • • -9

The Verbs alfo are conjugated in their Tenfes, and PerSons, as in the Indicative mood thus , Sing. Mun pwora&an I love, tr/m pworaftaci thru lovest , fun pworafta. Plur. Mh pwarjfiop, we low^fiipworofl yru love, tack, pwroii. And after this manner do they decline their other Verbs.

Sing, mun lam lam, tun l

Plur. mii hep we are , fit U you are , ttck.ti they are.

TheSe will Serve to give us Some light into the nature of this Language; at least as much as is to our purpofe, who did not undertake to write a Grammar, but only give Some Small deCcriptron.

Now the Laplanders have a peculiar way of pronouncing words , according to which it is impoffible to exprefs them in letters, for they do mouth out all their words, fo that the vowels might be heard loud enough, but the other letters come very foftly our.they do alfo quite cut off and drc. wn the last Syl labks, efpecially of Nouns. Letters they neither have, nor ever had any, and in this they agree with their ancestors the Finlander: the Calendar which they ufe, is no other but the SwediSh in Runick letters. And this alfo, btfore they came to have commerce with the Swedes, and had learned of them the observation of Holy-daies, was never in ufe among them. Johannes Bursas tells us that he heard from perfonS of good credit, cf certain grave -stones and monuments, which had Sometimes bin found in Lapland ( more whereof perhaps might be found ) on which were engraved Rtmick. Characters. But fuppofe we this true, it is not, I hope , therefore neceSTary that we Should conclude that thefe were formerly the lerrers of the Laphnders, to which indeed, as well themfelves as their forefathers the Finlanders are e-qually Strangers. But we have more reafon to think that the Swedes coming thither in ancient times, either by force of arms, or othetv iSe , inhabited there abouts, and left thofe stones. To this day both the Laplander 3Finlander ufe the Larine letter-; in the fame Character the Swedes and Germans make them, altho the

number of them that can read among them is but very small, and of them that can write, a great deal less, and are only such as they call great Scholars.

Now this Speech being only used among the Laplanders, and there being none that desire to learn it but themselves, in all negotiations with others, they are forced to use the help of Interpreters, of whom upon this account there are great numbers, as I have formerly said: though these Interpreters speak all Languages, but the Finnick<sup>^</sup> very barbarously, which is also the fault of all Laplanders, who are very hardly brought to learn or pronounce any other Tongue, and much given to confound one with another. So that they which traffic in Norway, and border upon that Country, do in their Speaking mingle together the Speech of the Norwegians and Swedes, as for instance, jehkjfmi, for jag kom, jeg gaong, for jag gear. So for hufiro, they say kaona, for tnin myfsa, mitt hofwud, &c. But of the Language of the Laplanders let this suffice.

CHAP<sup>80</sup> Of the Houses of the Laplanders.

CHAP- XVI

Of the Houses of the Laplanders.

Hitherto we have treated of the Laplander as he hath relation to the Common-wealth, we shall in the next place speak of him as a private person. And this we shall do first, considering the things they have need of. Secondly, their employments. And thirdly their leisure and pastimes. All necessary accommodations are either such as are to defend us from ill inconveniences, or to give us necessaries. Of the first sort, are Houses and Cloathes, of the second, Meat and Drink. We shall begin with their houses, or places of abode. The Laplanders have not any houses like other Northern People, it having been their custom to wander up and down, and first, Sometimes in one place and Sometimes in another, to set up small huts for their present use: so that they had no certain habitations, but having eaten and consumed the fish and beasts in one place, they march to another, carrying their Sheds or tents with them.

But this liberty of wandering up and down the Country, was in a special Edict forbid them by Charles the ninth, in the year 1602, and a certain place of habitation assigned to every family. The words of the Edict are to this purpose: We do in the first place command that in every Lap-<sup>\*</sup>mark an account be taken of all Fens, Rivers, Lakes, &c. and who they are that have hitherto had the benefit and use of them, with the names of all such: and then that the number of the families be compared with that of the Rivers, &c. and so equally divided that one family shall not possess more Rivers and Fens than are for its use. Lastly every Lap-<sup>\*</sup>mark being thus divided, it shall be committed to honest and good men<sup>\*</sup> who, without either favor or prejudice, shall assign to every family its just portion: and thenceforth it shall not be lawful for any Laplander, at his pleasure to wander up and down all marches, as hath formerly been used. From the time of this Edict the Laplanders had their certain bounds and limits assigned them sufficient for the sustaining of their families. Neither was it afterward lawful for any one to invade the propriety of another, or to wander where he pleased.

Notwithstanding, that custom of removing their Sheds from one place to another was quite abolished, but is yet used among them, though now they move not out of the bounds assigned them. So that they have no certain mansion, but as the season of the year offers it self, either for fishing or hunting, so do they order their habitations accordingly on the Side of Some River, Wood, or Mountain, and having spent there some daies or weeks, remove their tents again to a more seasonable place. To this agrees also our modern writer Sam. Rhen. This wandering is chiefly caused by their manner of getting their living, for the Laplanders having all their livelihood from Rain-deers, Fish, and wild beasts, they are forced to live where they may have sufficient pastures for their Rain-deers, and plenty of other beasts,

<sup>\*</sup>nd<sup>80</sup> Of the Houses of the Laplanders.

and fishes for themselves, and yet to take care that they destroy not the breed. But this cannot be done if they should live always in one place, and therefore it is that Bur<sup><</sup>sus Saies, they order their habitations according to the Seasons of fishing, hunting, &c. Now this conveniency cannot be in all places at all times alike, for fish do

abound most when about the time of their Spawning they are gathered together , which some of them do at one time, and some at another, and one fort in one Lake, and another fort in another Lake; so that they that are of this trade cannot always live in one place\* In like manner it is also with their Rain-deers: and therefore Sam Rheen saies they take their journeys either to provide pasture for their Rain-deers, or to fish : for at that time, when fifties generate either in this or that Lake or River, then the Laplander, with his house and family , takes his journey. But this journeying is not so as that they Should forsake and never return again to their former places; but they do, as it were, get in a circle : so that in the Space of a year, the pasture being again grown that was before consumed, they return into the Same Seats again. This is the custom of the Laplanders that live in the Mountains .but they that live in the Woods, do not only once a year, but oftener return into the Same places. For they leave and return to their habitations severall times in a year, viz. as often as occasion is offered either of fishing, fowling, hunting, &c. Now they do so order their journeys, that the Fishermen at those times when the fifties do Spawn, do always live on the side of some River. They that take care of, and trade with Rain-deers, do in the Winter live in the Woods , but in the Summer ascend towards the mountains of Norway : So in the Winter they cannot abide on those Mountains, where there are so frequent storms , great Snows, and no Wood. At harvest therefore they descend into the highest Woods, where by reason of the depth of the Snow they can easily keep their Rain-deers together: So that from Christmas until the Feast of the Annunciation they remain for the most part in one place, at which time the Snow beginning to melt, they march higher and higher again towards the Mountains, where they remain till S. Ericus's day: about which time because the female Rain-deer use to bring forth , therefore they remain in the same place until the feast of S. John, or Midsummer-day. Afterwards, when, as well in the Mountains as Vallies, the grass and pasture do most flourish, they proceed farther and farther, some on the tops of the highest Mountains, where the Rain-deers are less infested with flies and gnats, in which Mountains they wander up and down till the feast of S. Bartholomew, when by little and little they betake themselves to the Woods again , and then Christmas coming they do again as we told you in the beginning. And these are the circuits of the Laplanders; and reasons why they cannot Stay in one place, together with the times of their severall removes. But now these journeys Sometimes are for many miles, and of a far longer space of time, so that sometimes they march for 20 miles and farther. Now because Some of them live in the Mountains, Some among the Trees , especially Pine-trees , nigh the Rivers and Lakes ; therefore are they accordingly called by different names. Some are called the Laplanders, because they live in the Mountains nigh Norway , which are called the Laplanders. Others are termed the Craan Laplanders , because they live among the Pine trees, which are called by the Swedes and Norwegians, Craan. For their

^ journeys of the Houses of the Laplanders.

journeys in the Summer they make different preparations from what they do in the Winter; in the Winter they use sledges( of which I will Speak hereafter ) but in the Summer they go on foot, the Rain-deers carrying their goods on pannels and pack-Saddles , and Sometimes their Infants also. So that in the Winter they put their household-stuff in one sledge, and their tents in another, and so march from place to place, but in the Summer they use pannels which they make after this manner :

They have two lathes something broad, but flexible, made of fir , of which for the most part Boxes are made, these lathes they joyn together at the top, putting the one end into a mortice made in the other end, and so make a kind of a circle, then by that part where they are joyned together they hang them on the Rain-deer, one on the right-Side, the other on the left, and so again by withes tie them under the beasts belly, that they may be the more of the Garments of the Laplanders. 97

more steady. Now these are placed so to support their dorfers made of the same wood, bended into an oval figure much like a drum, if both ends were round. These dorfers at the bottom they draw together with twigs of birch, placed in the form of a grate , and the tops of them they tie with thongs, or cords, which they loose often as any thing is to be put in, or taken out and least any thing Should fall out, they cover these dorfers all over with bark of birch, or some skins. These dorfers they hang by ropes or thongs to the tops of the fore mentioned lathes,



which they call Tobbi; so that they may hang down on both Sides the Rain-deer, the tops being outward, and the bottoms turned inward toward the belly of the beast. And thus they load their Rain-deers, not only with their goods and household stuff, but also with their Infants, which cannot walk themselves. For on one Side of the Rain-deer they often hang their cradles, and children in them, of which I will speak hereafter. Now in these journeys they have a certain order which no one without cause ought to disturb for in the first place marches the Master of the Family, having some Rain-deers after him, loaded after the foreaid manner, afterwards follows his wife in like manner; then the whole herd of Rain-deers which his Children and Servants drive softly on Last of all brings up the rear, he that carries the Drum. Now these pack-Rain-deers they do not usually drive yoked or joined together, but in a long line one after another, that which follows being always fitted to the pannels of that which went before, and the Laplander leading the foremost by a rope tied about his neck, and so they march until they come to the place intended, where they set up their Sheds-again and remain for some weeks, which are to them instead of houses. But now there is some difference in the Sheds of the Laplanders that live in the mountains, and are called Pitlapper, and those that live in the Woods, who are called Graan Lapper; for the one coming to the same place but once in a year, doth not build this Shed of so durable stuff as the other: the former, when he departs, almost destroys his habitation, and the latter leaving it standing. The former build their Sheds thus, first, at four corners they erect four posts, upon the tops of which they place three rafters, so that there (shall be one on each Side, and one behind, but none crosses the foremost posts) upon these rafters they afterwards place long poles, so that with their tops they may lean upon, and support one another, whereby the whole form seems to be like a quadrilateral house, which ascending like a Pyramide, is narrower at top, and broader at bottom. These poles so placed they cover with coarse woollen cloth, which we before called Waldmar but the richer sort over this woollen cloth place linnen also, by both which they may be the better defended from rain and storms. These are the Sheds [of the Laplanders that dwell in the mountains, for the most part made of clothes, &c. which when they leave any place they take with them, and erect in another. But your Graanlapper, or Wood-Laplanders, make their Sheds for the most part of board and poles, that at the top meet in a Cone, which they cover with the boughs of Fir and Pine-trees, or else with the bark of those trees and sometimes with turf. That they covered them with the barks of trees, Herberfienius witnesseth; And as Burceus saies that those barks were of birch trees, to whom also Olaus Petri, who only adds, that they did long time boil those barks to make them more flexible. Olaus Magnus, Lib. 4.

#### X 2 Cap. 80 Of the Houses of the Laplanders.

Cap. 3. adds also skins, and these were the houses Lomenius Comes saw, and describes in his Itinerary to be made of long poles and barks of trees. Sam. Rhen describes the tents of the Wood-Laplanders to be made of boards with six sides or walls, covered with boughs of Fir, or Pine-trees, Sometimes with the barks, and Sometimes only with turfs. Wexionius increases the number of sides, and saies that they were ortogons, Somewhat broader towards the bottom, and five ells high, and especially those tents of the Ki-mtnses. Olaus Petri tells us the same of the Pithenfes. Now these Tents they do not pull down or carry with them, but leave them in the same place, only when they come again they add new boughs, &c. where they were decayed, and to fit them for their use. Besides these two sorts of Tents, Olaus Magnus reckons up another, for in this, Lib. 4. Cap. 2. he saies part of them place their Tents in trees that grow in a Square figure, least in the fenny Countries they should be choaked with the great Snows, or devoured by the wild beasts, which come together in great troops. What he means by trees that grow in a Square figure I cannot tell, but I suppose he intends only that they did use to erect their Tents between 4 trees which grew so, that each of them might be the corner prop, of the four square Shed, but this sort is to us quite unknown. Tacitus saies the Fenni used to dwell among a company of boughs, and perhaps that gave occasion to our Author to talk thus. He hath also got a 4th sort which he could have nowhere else but from Zieglerus, for Zieglerus had called them Amaxobios, from whence Olaus Magnus saies they dwelt in Waines and Carts; and therefore Olaus induced by this word of Zieglerus, thought the Laplanders had bin such. But this is quite false, for Waggon and Carts were utterly unknown to the Laplanders, for whom it was impossible to use them, by reason of the Slip-periness of the Ice, and depth of their snows.

Neither was it indeed in that fenfe that Zieglerus calls them Amaxiobios, but becaufe they wandred up and down like the Amaxobii, who are a known Nation of the Scythians. There remains therefore only thefe two forts of Sheds, which I have mentioned, for the ſ, h, w hich Paulus ^ovius reckons, was either upon fudden occasions, or ufed only by thofe that were under the dominion of the Mof-covites: the words of this Author are, " Thefe People lie in caves filled " with dried leaves, or in trunks of trees made hollow either by fire or age. But in both our forementioned forts, things are fo ordered that every Tent had two doors, one, afore-door, and the other, a backward; the former bigger and more ordinarily ufed, the latter lefs, through which they ufe to bring in their provisions, and eſpecially the prey they took in hunting, alfo Birds, Beasts, Fifties, which it was unlawfull for to bring in at the fore-door. Thefe are the two doors with "the ufe of both, eſpecially the back-door, through which it was unlawfull for any woman to paſs, becaufe, as I faid before, women were forbidden to go into the back part of the Tent, the reaſon of which I think to be partly this, becaufe in that part they placed Thor and facrificed to him, and partly this, becaufe it was eſteemed an ill omen for a hunter to meet a woman. And hither may we refer what Zieglerus faies of that door, that it was unlawfull for the Woman to go out of the door of the Tent that day her husband was gone a hunting, which cannot be underſtood of any door but the back-door, the ufe of which was not only that day. but alwaies forbid women. The Laplanders have no

Chambers<sup>80</sup> Of the Houſes of the Laplanders.

Chambers, but only certain Spaces, which they determine and bound by logs and ports laid along on the ground, of which we ſhall next ſpeak. The whole Space of ground within the Tent was ſo ordered, that in the middle there might be a hearth, ſurrounded with Stones, in which there was a continual fire, except at midnight-, behind the hearth, towards the back part of the tent they place three logs, with which they bound that Space, of which we but now ſpoke. In the middle of this Space is the little door, at which only men muſt enter, which they call Pofr, right over againſt that is the common door, which they call Ox; but that Space we told you was bounded with thefe three logs, they call, lops; this place therefore is only proper to men, and it is unlawfull for any woman to paſs thofe logs, and go into it. Sam<sup>\*</sup> Rheen faies about the kettle hanging over the fire, they place the 3 blocks, upon which, with a hatchet, they divide their flerti, fiſh, or other things they intend to make ready. He faies here indeed the Space is called Pofje, but underſtands chiefly the ſpace of the door, for that was properly called Fnjfe, the other ſpace being called Lops. The common door they uſed to make to-wards the South, and the other towards the North. The ſpace on both ſides, and the ſides themſelves they called Loide\ here they made their bed chambers, the husband with his wife and children lying on one Side, and the Servants on the other.- Olaus Petri ſaies only the daughters lay on the Side of the husband and wife, I believe, that their Parent<sup>\*</sup> might have them alwaies nigh them, and fo take greater care to ſecure their honeſty, whiſt the ſon in the mean time, lay with the Servants: but now theſe ſpaces that remain towards the doors they call Kilta, and are ordained for the ufe of the women, for in the ſpace nigh the common door they are brought to bed. But that you may the better underſtand all this, I will here infer

a deſcription of the Area. A is the little door they call poſſe, B and C is called Upps, as is the place where the men lay up their hunting instruments; D and E are called loide, whereof one is the apartment of the Maſter of the Family and his wife, the Other of the ſervants. F. G. is kitta, where the women are converſant. H. is the hearth, I, the door called ox, j thofe three logs upon which they divide their fleſh are the two that lay along towards I. and the 3d croſs waies diſtinguiſhes from other parts the mens apartment, or pojfe.

The 3d thing we are to note in theſe Sheds, is that they ſtrew their floors with branches of Birch trees, leaſt by the rain they ſhould be wetted, and

Y they<sup>80</sup> Of the Houſes of the Laplanders.

they uſe no other kind of pavement; only upon the boughs, for cleanlineſſe ſake, they lay ſkins of Rain-deers, on which they fit and lie. And theſe are the dwelling houſes of the Laplanders, beſides which they have alfo Storehouſes in which they keep their commodities, eſpecially fleſh, fiſh, and ſuch other provisions & thefe they call Nalla, and make thus: they cut the upper part of a tree off, fo that the body remain four or five ells from the

ground high , upon this trunk they place two rafters in the figure of an X, or S« Andrews Crofs , and upon theSe they build their repofitory, making a door to it, and covering it with boards. There is one thing peculiar to theSe Storehouses , which is, that the door is not in the fide, but bottom of them, fo that when the Laplander is come down, the door falls too, like a trap-door, and all things are fafe. To thefe they go up by ladders which they make of the trunks of trees, in which they cut great notches like flairs. Now the reafon why they place them So high, is becauSe of the Bears and other wild beasts, who oftentimes pull them down , and to the great dammage of the Master eat all his provifion 5 they ufed alfo to cut off the bark of the tree, and anoint the stock, fo that neither mice nor wild beasts could be able to climb up for flipperinefs. And perhaps theSe are the houfes Olaus magnus meant, when he Said, they placed their houfes upon trees for fear of v. ild beafts. But that you may the better conceive thefe Store-houfes alfo, I Shall here give you the Figure of them. 1. t

CHAP.Of the Garments of the Laplanders. 87

CHAP- XVII

Of the Garments of the Laplanders.

AMONG the Laplanders the men and women wear different kinds of Garments, which they alter according to the Weather, and place: for they wear one Sort of clothes in the Winter, and another Sort in the Summer, one kind at home, and another abroad. Let us first confider the Garments of the men: TheSe in the Summer have troufes, or brougs, reaching down to their feet, clofe to their body, upon which they wear a gown, or rather a coat with fleeves , which conies down to the middle leg, which they tie fast with a girdle. And in this reSpeft it was that Zieglerus in his time wrote, that they uSed clofe Garments fitted ro their body, leaft they Should hinder their work. He calls them clofe becaufe of their troufes, and fitted to their body becaufe of their being girded. Thefe they wear next their bare skin, without fuch linnen Shirts as th c Europeans ufe, they having no flax in their Country. Thefe Girments are of courfe home-Spun woollen cloth called Waldmar , of a white or gray color, fuch as the wool is of before it is dyed. The wool they have from Swedland, and buy it of the Merchants called Birkarli, but the richer fort wear a finer cloth, and not of the fame color, but fometimes green or blew , and fometimes red, only black they abominate. Tho fometimes in dirty works, and at home they wear the meanest clothes, yet abroad, and efpecially upon Festivals and Holydaies , they love to go very neat. Their girdles are made of leather, which the richer Sort adorn with filver ftuds, and poorer with till. Thefe studs stick out like buttons in a Semicircular figure. At this girdle they hang a knife andfheath , and a kind of fquare bag, tho Something longer then broad, alSo a leathern purSe, and then a caSe with needles and thred in it. Their knives they have from Norway , the Sheath is of the skin of the Rain-deers ,Sewed together with tin wire, and in other parrs with the Same adornments , at the end of which they ufe to hang rings .• the bag is alSo made of the skin of the Raindeers, with the hair on it, on the out-fide of which they alSo place another skin , equall to the bag , and make it fast by three knots, and this skin they cover again with red cloth, or of fome other color , adorned alfo with wire. In this bag they keep a stone to strike fire, not of flint, but chriftall, as I will Shfew hereafter. AlSo a steel, with Some brimstone to light a fire where cvef they come: as alfo Tobacco and other odd things. The leathern purSe is alfo made of the fame skin in an oval figure like a pear, in which they keep rheir mony , and other more choice things, and at this alfo they hang rings. Their needjecafe is of a peculiar fort, they have a fingle cloth with four Sides, but the upper part is much narrower then the lower, fo that it is like an oblong triangle cut off at the vertical angle, and to make it Stronger they bind about the edges with leather, and fo Stick their needles into it, this they put into a bag of the fame Shape, adorned with red , or feme other colored cloth, and

Y a wire,88 Of the Garments of the Laplanders.

wire, drawn together by a leathern string , by which they hang it to their girdle. Befides theSe, they have Alchymy chains, wirh a great company of rings of the fame, thefe they hang about all their body , the bag they hang before, nigh their navel, all the reft they fling behind them. And thefe are the Garments and ornaments of the body: their head they cover with a cap, over which the richer fort wear a cafe of Fox, Beaver, or Badgers skin, they are very like our night-caps, it is made of red or other colored doth, or of the Hares fur, first twiftedinto

a thred, and then knit almost like our flockins; or lastly of the skin of the bird called Loom, with the feathers on it: sometimes they fo order it, that keeping also the head and wings of the bird, they make not an unbecoming cover for the head. Olaus Magnus in his 4. Book, Cap. 3. faies they make their caps of the skins of Geefe, Ducks, Cocks, which, as well as other birds, are there in great abundance. But he doth not here mean common Cocks, but the Vro-galli, or Heath-Cocks; however he gives us the picture in his 17 Book, Cap. 26. They have ordinary gloves, but Shoes of a peculiar make, they are made of the skin of the Rain-deer with the hair on, out of one piece, only where they tread they few both ends together, so that the haire of one parr may lie forward, and the other backward, least if they lay all one way they Should be too flippery: but neither is there any more leather on the bottom then on other parts, as it is in our Shces, only there is a hole at the top in which they put in their feet: the toe bends upwards, and ends as it were in a point. Upon the Seame they place fene narrow pieces of red, or other colored cloth: these Shoes they wear on their bare feet, and bind them twice or thrice about the bottom with a thong, and least they should be too loofe, they fill them up with a Sort of long Hay, which they boil and keep for that purpose.

But now let us come to the garments they do not so ordinarily wear, but only on some occasions, which both for the men and women are made alike, and all of leather, to secure them from the gnats. But in the Winter time the men have breeches to defend them from the weather, and coats which they call Miidd. These Mudd are not all alike, but some better, some worse; the best are of the skins of young wild Rain-deers, just when they have cast their first coat, in the place of which comes a black one, which is about the Feast of St James, and these are very soft and delicate. Their feet they defend with boots of the same skins, and their hands with gloves or mittens of the same, and their heads with a cap, which reaches down and covers part of their Shoulders also, leaving only a space for them to see through. All these Garments they wear next their skin without any linen underneath, and tie them round with a girdle, only their boots and gloves they stuff with hay, and Sometimes in the Winter with wool. And this is that which Johannes Tomtits faies of their cloathing, that their garment is made of the Rain-deer, the skin of the beast Supplying them with coats, breeches, gloves, Sandals, Shoes, &c. the hair being always on the outside, So that they Seem to be all hairy. And hence we may understand Zitglerus, when he Saies their Winter garments were made of the skins of Bears and Sea-Calves, which they tied in a knot at the top of their heads, leaving nothing to be Seen but their eyes, So that they Seemed to be in a Sack, only that it was made according to the Shape of their members 5 and hence,

faies Of the Garments of the Laplanders. 89

Saies he I beleive they came to be Supposed all hairy like beasts, Some reporting this out of ignorance, and Some delighting to tell of strange wonders they Saw abroad. And truly it is not without reason that he gathers the Wable of hairy men to be railed from their hairy Garments, which sort of monsters whether there be in other Countries I cannot tell, but I find the Cyclops with one eye in their forehead by Adamant Bremenjls to be placed here upon the Same account, because they had only a hole in their cap through which they looked, all the rest of their body Seeming hairy, and therefore this he said they feigned to be an eye. But whereas he faies the skins were of Bears, and Sea-Calves, he is a little mistaken, for these skins were not so common among the Laplanders, and are by them designed quite for another use. However these Garments they used after their fashion to adorn with pieces of red, or other colored cloth, and embroider them with wire, in flowers, stars, &c. as I will hereafter declare more at large.

But I come to the habit of the women., which also was of one Sort in the Summer, and of another in the Winter. In the Summer they wear coats which cover their breasts, arms, and all their body about the middle they are gathered, and so hang down, these they call Volpi. These gowns they also wear next their skin, for the use of Smocks is no more known among women then the use of Shirts among men: and they horribly imposed upon Lomenius Comes, that made him beleive. otherwise Lomenius Saies thus, they have Smocks, not made of linen, but of the entrails of beasts. which they first Spin into a thread, and afterwards wear them: but all this is quite false; The entrails indeed they do Spin into thread, but of that they make neither cloth nor Smocks, but use it to Sew their skins; but women of the common Sort wear coursecloth, and the better sort finer, as it is with the men;

which for the most part is Engillil cloth; richly wrought. They have also a girdle, but different from that of the men, for it is much larger, and sometimes three fingers broad, and then also it is adorned not with studs, but plates of a finger's length; or more, which are engraved with divers shapes of Birds, Flowers, &c. and these they fasten upon a leathern fillet from one to another, that the girdle is almost covered with them. These plates are most commonly made of tin, from whence Sam. Rhen calls them tin girdles, but those for the better sort are made of Silver. Upon these girdles they hang many Alehmy chains, upon one of which they hang a knife and Sheath, upon another a pouch or purse, upon another a needle case, and upon all a great company of Alchymy rings, according to the fashion of the men: These things they do not hang by their sides, as women among us use, but before them. The weight of the trinkets they carry about them, doth commonly weigh twenty pound, a pretty heavy burden, and such as a man would wonder they should be able to bear: but they are very much delighted with it, especially with the number of the rings, the gling of which is very grateful to their ear, and as they think no fine commendation to their beauty. Wexionius makes the chains and rings to be tin, which I believe is hardly true, commonly I am sure they were made of AU chyn:y, and if they had been of tin they had neither been durable, nor would they have made a noise. They have also another ornament for their breast, which they call Kracha, it is made of red, or some other colored cloth. And first it goes about their neck, and then on both sides comes down upon

Z their

## 90 Of the Garments of the Laplanders.

their breast, and a little below their breast ends in a narrow point. This cloth, especially before, and sometimes about the neck, they adorn with studs, engraved with divers forms, as also with bracelets, which the richer have of silver and gold, the poorer of tin and Alchymy. After this manner, in Short as he uses, Johannes Tornsius describes them, the women do so deck themselves with gold and Silver that their breasts shine like shields, but those that cannot reach Silver, use copper and Alchymy. Now these studs they use to have not only about their neck, but upon their gowns where they draw them together, and lace them; and not only in single but double and triple rows. They cover their heads with a low kind of kerchief, plain at top, round, and of red color, some of the richer sort on extraordinary times add also a strip of linnen for ornament, as at their Fairs, Weddings, and Feasts. Upon their legs they wear stockins, which reach no lower than their ankles, but that only in the Summer. Their Shoes are like the mens, and also bound to their feet with thongs. The women's habit in the Winter is: almost the same with the mens, for they have the Muddas made of the skins of Rain-deers, and at that time wear breeches too by reason of the deep Snows, storms, and badness of the waies: nay and cover their head with the same caps men do, which sort of caps they wear also sometimes in the Summer to defend them from the gnats: these caps they tie about their heads, and the lower part in which would otherwise fall about their Shoulders, they make to stand out like the brims of our hats. And these are the garments as well of Virgins as married women, for both use the same attire, neither is there any sign in their habit whereby to distinguish them. Besides these garments wherewith they clothe themselves in the day, they have also other which they use at nights, such as are called night-clothes, for they have no feather beds: and without all doubt Olaus Magnus is mistaken who in his 4. Book saies they had. Their night garments were of 2 sorts, such as they lay upon, or such as they did cover themselves with, which also differ according to the Summer and Winter seasons. Those they lie upon are Rain-deers skins, 2 or 3 of which they fling upon some birch leaves, which they use instead of mattresses, without beds, upon the ground, that they may lie softer, so that they lie upon the skins without Sheets, of the use of which they are quite ignorant. They cover themselves in the Summer with blankets, which they call raaner or ryer, and with these blankets they cover not only their whole body, but also their heads too, to avoid the gnats, with which they are extremely infested in the night time. But that they may breathe with more freedom, and not be inconvenienced with the weight of these blankets, they sometimes hang them up over their head with ropes fastened to the top of their Hut. These are their Summer coverlets: but in the Winter they first throw about them the skins of Sheep or Rain-deer, and on them the blankets now mentioned. And there is one thing more worth our notice, that they lie under these both Winter and Summer stark naked, and make no use of linnen. And so much for the Garments of the Laplanders. I shall add the Figures of both Sexes habited after their manner. The woman hath a child in her

arms, in a Laplandish Cradle.

CHAP. Of the Garments of the Laplanders. 91

CHAP- XVIII

Of the Diet of the Laplanders.

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HAVING discoursed of their Garments, I proceed to Speak of their Diet. Their Soodis not the fame amongst them all, but different according to the places they inhabit. The Mountaineers live almost wholly on their Rain-deers, that furnish them with. Milk, Cheese, and Fleth: tho Sometimes they buy from the neighboring parts of Norway Sheep, Goats, and Oxen, which they milk in the Summer, and kill in the Winter, because they have neither Pasture nor Stable room for them to keep them long. And for this reason they buy but very few of them, and feed almost all

together<sup>92</sup> Of the Garments of the Laplanders.

together on their Rain-deer, which they have in great abundance. The fleth of these they feed on in the Winter, and that always boiled, but in the Summer their diet is Milk, Cheese, and dried flesh, Their dainties most in esteem with them are the tongue and marrow of their Rain-deers, and with these they are wont to entertain their Priests. One odd kind of Swedish these of the Mountains have, and that is the blood of their Rain-deers boiled in water to the consistence of a hasty pudding. The others that dwell in the Woods feed partly on Fish, and partly on Birds and Beasts, and that too both Summer and Winter, but more frequently on Fish. The fleth of Beasts they prefer before all other, and with that they feast their dearest friends.

They have also some kind of Sauces of Black-berries, Straw-berries, and other peculiar ones of their own \ as also wild Angelica, and the inner rind of the Pine-tree. The use of Bread and Salt is almost unknown to them, and when they have any of the latter, they use it very sparingly. Instead of bread they eat dried fish, which by grinding they reduce to a kind of meal, and instead of Salt the inward rind of the Pine-tree, prepared after an odd kind of manner. They pull the bark off first, and then they take the inward rind, and divide it into thin skins like parchment, making it very clean; these they dry in the Sun, and then tearing it into small pieces they put it up in boxes made of the barks of trees: these they bury under ground, and cover them with Sand. When they have bin dried about a day, they kindle a great fire over the hole where they put their boxes, and by that means the rinds acquire a red color, and a very pleasant taste. On Friday-days they eat no flesh, but feed either on fish, or milk, having retained this custom from their Roman Catholic Priests. They boil all their Swedish flesh, but not very much; that their broth may be the better and fuller of gravy: and Sometimes they put also fish into the same kettle. Their milk they either boil with some quantity of water, it being of itself too thick, or else- they let it stand in the cold, to freeze into a kind of Cheese, that it may be kept longer for use. Their fish they eat Sometimes fresh as soon as they catch them; Sometimes they dry them in the Sun, and being hardened by the wind and air, they may be kept several years.

Their Sweet meats, which serve them instead of Apples, Nuts, and the like, are preparations made of several sorts of Berries. When their Straw-berries begin to be ripe, they gather them, and boil them in their own juice, without the addition of water, with a slow fire, till they are very soft: then they sprinkle them over with a little Salt, and putting them into a vessel made of birch-bark, they bury it in the ground: and in the Autumn and Winter when they have occasion for them, they take them out as fresh as if they had bin newly gathered: and these stand them in good stead when no other Berries are to be had. Sometimes whilst they are fresh they put them to the fleth of Fish, and make an odd kind of dish, after this manner. Having boiled the fish they, first bone them, and then add Strawberries to them, and beat them together in a wooden pestle to make a mash, and eat it with Spoons. And this dish they make also with all other kinds of Berries. Another Kickshaw that pleases them very much, they make of Angelica. They take the stalks before it seed, and scraping off the outward skin, they put the rest upon coals, and so eat it broiled. They have also

another way of preparing it, and that is to boil them in whay for a whole day till they look as red as blood. But this Sort of meat is very bitter oS it Self, but by cuftom becomes plefant enough to them, especially fince they are perSwaded 'tis a great preservative of health. They likewife boil Sorrell in milk 5 as alfo the rine of the Pine-tree , which , as was Said before , being prepared, Serves them instead of Salt.

I come next to Speak of their drink , Which is ordinarily nothing but water; Lomenius calls it dijfolved Ice : but certainly he is mistaken, for having Such plenty of Rivers and Lakes, for all the Ice thtycan hardly want water. And to prevent its free2ing, they have alwaies Sbme hanging over the fire in a kettle ; out of which every one with a Spoon takes what he pleaSes, and So drinks it hot, especially In the Winter time. Befides common water, they often drink the broth I Spoke of, made of flefh and filh, which they call Leebma, and alfo whay, if you will beleive Olem. TheSe are their uSuall drinks ; for Ale and Beer is utterly unknown to them. That which they drink forpleSure, is Spirit of Wine and Brandy, with a little of which you may win their very Souls. This they buy from Mr\* way at their Fair times, and ufe it especially at their folemn Feasts and Weddings. I had almost forgot Tobacco, of which they are very great ad\* mirers, and traffic for it as one of their cheif commodities.

In the next place let us fee the manner of their eating- Their dining room in the Winter time is that part of the Hut where the man and his Wife and daughters ufe to be, and is on the right hand as you go in at the foregate: but in Summer without doors upon the green grafs; Sometimes too they aro want to fit about the kettle in the middle of the Hut. They ufe not much ceremony about their places, 'but every one takes it as he comes first. They feat themfelves upon a skin fpread on the ground crofs-leg'd fn a round ring; and the meat is Set before them in the middle, upon a log or stump instead ofa table ; and feyerall have not that, but lay their meat upon the skin which they fit on. Having taken the SleSh out of the kettle, the common fort put it upon a woollen table cloth called Waldmar , the richer on a linnen as for trenchers and diShes they are quite unknown to them. Bat if any liquid thing be to be ferved up, they put it in a kind of trey made of birch. Sometimes without any other ceremony every one takes his Share out of the kettle, and puts it upon his gloves, or his cap. Their drink they take up in a wooden Ladle, which Serves instead of plate. And it is farther obfervable that they areabominablegluttons when they can get meat enough} and yet hardy too to endure the most pinching hunger when they are forc't to it. When their meal is ended they first give God thanks, and then they mutually exhort one another to Faith and Charity, taking each other by the right hand, which is a fymbol of their unity and brotherhood. Samuel Rheen tells us they lift up their hands first, and then fay Grace after this manner, All thanks be given to God, who hath provided this meat for out fuftnance. This is their Grace in Pithilapmark^ In Tornelapmark their Grace is a little different; they fay in their own Tongue, Ptamaos Immel l mig lex iegnaflon, that is, Good God praifedbe thou for this meat: make thit which we have at thit time eaten give Strength to our todies And fo much for their Diet, and manner of eating.Of the Garments of the Laplanders. 108

## CHAP XIX

Of the Hunting of the Laplanders.

HAViNG Spoke of thofe things that relate to their Meat, Drink, Cloathing, and other neceSfities, the Subjed of our next diSconrSe will be their employments, which are either rare and more Solemn, or daily and more ufual: thefe latter too are of two forts, either common to both Sexes, or peculiar to one. Of thofe that are proper to men Hunting is the cheif, for in this Countrey that exercife is lawfull to none but men: Olaut Magnw, is of the contrary opinion, and faies Lib. 4. Cap. 12. that there is here Such a multitude of Beafts, that the men alone, without the help of women, dare not go out to hunt; and therefore they are as active in this Sport, if not more than men. I beleive he had not this from any good tradition, or his own knowledg , but rather followed the authority of Some ancient Writers, as Procopius Lib. 2. Gothic, or Tacitut de mor. Gtr. for whatfoever they Say concerning the Fermi and Scritfinni, is So far from being true of the Laplanders, that they do not permit women fo much as to touch their hunting weapons or beafts brought home, and debar them all paffage at that door thro which they go to that fport, as will be Shewed hereafter. They obferve in hunting many things with great fuperftition, as not

to go out upon ominous daies, such as S[ Marks ( whom they call Can-tepaive) S' Clements and S. Catharines, because they believe on these daies some misfortune will happen to their weapons, and that they shall have no good success all the year after. They think they cannot prosper, unless they have first consulted their Gods by their Drum, which they use before their going out, and have therefore several beasts pictured upon it. This is chiefly before the hunting a Bear. The third observation is that they will not go out at the usual door, but at one in the backside of the house called 'Tofli, I suppose it is to avoid women, the meeting of whom is an ill omen to hunters, and therefore they are forbidden to come on that side of the house where this door is, as O1. Matthias assured me while I was writing this, who was very well acquainted with this Country. Zieglerut fails the fame, though something obscurely, that a woman is not to go through this door that day her husband is hunting: but it is not only that day, but at no time else. All these things are by way of preparation. The hunting itself is various according to the time of year, and several sizes of beasts. In the Summer they hunt on foot with Dogs, which are very good in these parts, not only for their scent, but that they dare set upon anything, being still tied up to make them more fierce. In the Winter they themselves run down the game, Aiding over the snow in a kind of fates, which I shall describe more fully in another place. Little beasts they chase with bow and arrows, the greater with spears and guns; though sometimes they use other arts. That sort of bead: they call Hermelms, they take ill traps as we do Mice, which are so contrived of wood that the touching of any part makes them fall;

Sometimes of the Garments of the Laplanders. 95

Sometimes in pits and holes covered with snow, to hide the deceit, as also with dogs that will gripe them to death. Squirrels they shoot with blunt darts, that they may not do an injury to their skins, which they very much esteem. After this manner also they take Ermines. Other beasts, as Foxes, Beavers, they kill with javelins spiked with iron: but if they meet with a beast that hath a precious skin, they are so expert at their weapons, as to direct the blow where it will do it least harm. Foxes are frequently tempted with baits upon the snow stroked upon twigs over deep pits, or caught in gins laid in their usual haunts, or else poisoned with a sort of moss, which is peculiar for this use, but is seldom made use of where there are abundance of field mice, which are the Foxes general food. They fasten snares to boughs of trees to catch Hares in, and some of the above mentioned beasts: and if any one find any thing fast in these, he is obliged to give notice to the owner. I come now to the larger beasts, of which Wolves are most commonly caught in holes, but sometimes shot with bullets: these are their game frequently because they have the greatest plenty of them, and suffer the most damages by them: and for their greater destruction, Siches are often hidden under the snow to cut off their legs. After this manner too Leopards and Gulo's are destroyed, which is now a day almost left off, because the Country is so well furnished with guns, with which they also kill Elks when they can find them. But with greatest care and diligence they hunt Rain-deers and Bears, the former with all kind of weapons. At their rutting time in Autumn, about S. Matthv's day, they entice them to their tame dogs, behind which the Hunter lies to shoot them. And in the Spring, when the snow is deep, the men themselves slide after them, and easily rake them, or sometimes drive them into traps with dogs: or lastly they set up hurdles on both sides of a way, and chase them in between them, so that at last they must necessarily fall into holes made for that purpose at the end of the work. The hunting of the Bear follows, which, because it is done with the most ceremonies and superstitions, will require the more care and accurateness in the relating of it.

First of all, their business is to find out where the Bear makes his den against Winter. He that finds it is paid ha/ma nnet bioern, i. e. to encompass the Bear. He usually after this goes to all his friends and acquaintance with much joy, to invite them to the hunting as to a solemn and magnificent feast, for, as is before said, this beast's flesh is a great delicacy. But they never meet before March or April, till they can use their sliding shoes: at which time he chooses the best drummer among them, and by his beating consults whether the hunting will be prosperous or no, which done they all march into the field in battle array after him that invited them as Captain, who must use no other weapon than a club, on whose handle is hung an Alchymy ring. Next him goes the drummer, then he that is to give the first blow, and after all the rest as their office requires, one to boil the flesh, another to divide it, a third to gather sticks and provide other necessaries: so they strictly observe that one



Should not inroach upon anothers office. When in this order they are come to the den, they fet upon the Bear valiantly, and kill him with fpears and guns, and prefently fing in token of victory thus, Xittulit pour re,

A a 2 hittulu<sup>96</sup> Of the Hunting of the Laplanders.

Kit'ulit ii sktda tekamit foubbi ialla zaiiti, that is, they thank, the Bear for coming , and doing them m harm in not breaking their weapons, in the Singing of which their Captain is the cheif MuSician. After celebration of their victory , they drag the Bear out, beating him with staves, whence they have a Proverb, Ilto bioern medrih, that is, the Bear it beat, which Signifies he is killed. Then putting him upon a fledge , they draw him with Rain-deers to the Hut where he is to be boiled, Singing li ptha talki oggio, ii paha talk a pharonk, that is ,they befeech the Bear that he would not raife tempefts again ft them , or any'way hurt them that killed him. This they Say by way of jest, unleSs we will fuppoSe them ( as Some of them really do ) to imagine the killing of Some kind of wild beast portends ill to the hunter. Samuel Rheen Speaks of a different Song from this we have mentioned, much to this pur-pofe, that they thank God for making beasts for their Service , and giving them strength and courage to encounter and overcome fo strong and cruel a creature, and therefore I beleive they may join them together and Sing both. That Rain-deer that brings home the Bear is not to be ufed by Women for a year, and fome fay, by any body elfe. If there be materials, near the place where the Bear is kill'd, tht-y ufually build up a hovel there to boil him in, or if not, carry him to a place that is more convenient, where all their Wives flay to expert them, and as foon as the men come nigh them they fing Laibi ia tuoli fufct, that is they ask their wives to chew the bark of the Alder Tree and fpit it in their faces. They ufe this rather than any other Tree, becaufe when 'tis bruifed between their teeth, it grows red, and will dy any thing, and the men being Sprinkled with this, as if it were the Bears blood, feem to have gone through fome notable exploit not without danger and trouble. Then their wives aiming with one eye through an Alchymy Ring fpit upon them: Samuel Rheens opinion differs only in this, that but one woman fpits in the Captains face. This ce-remony is not done in the Hut where the Bear is kill'd, but at the backdoor: for they build two Tents, one for the men where the Bear is to bedrest, and the other for the women in which they make the feast: whereas foon as the men come in, the Women fing Kittulh pouro tookoris, that is, they .thank their husbands for the fport they had in killing the Bear: fo they fit down men and women together to eat, but not of Bears flefh. Supper ended the men prefently depart into the other houfe, and dreffing the Bear provide another meal: and it is not lavvful for any of thofe Hunters to ly with .his wife irl three daies after, and the Captain in five. The Bears skin is his that first difcovers him. They boil the fleih blood and fat in brafs Kettlet, and what Swims they skim off and put in wooden vefels ; to which are faften'd as many Alchymy plates as there are Bears killed. Whilst the meat is boiling they all fit down in order about the fire, the Captain first on the right hand, then the Drummer, and next he that struck the first blow; on the left hand first the Wood-cleaver, then the Water-bearer, and after the rest according to their place. This done the Captain divides it between the Women and Men. In the division the Women must have none of the posteriors, for they belong only to the men; neither is it lawful for a Wc-man to come and fetch their division, but 'tis fent them by two men, who fay thus to them, Olmai Potti Sueregijlandi, Yolandi, Engelandi, Frankichtt, i.e. that they came a great way off, from Swedland, Poland, England, or

France, Of the Garments of the Laplanders. 111

France-, thefe men the women meet, and fing Olmai Potti Stveregijlandi, Po-tandi, Engelandi, Frankjckii, Kalka Kauhfis laigit touii tiadnat, i.e. you men that come from Swedland, Poland, England, .or France ; we will bind your legs with a red lift, and So they do. But is we believe Samuel flAfc the Drummer divides the mens part to every one an equal portion. When all the meat is eaten, they gather up the bones, and bury them together ; then the Captain hangs up the skin upon a pole, for the women blindfolded to Shoot at, they Singing all the while Batt Olmai Potti Smcre\* gjlat.di, Pulandi, Ingelandi, Frankichis, i. e- we will Shcotat him that came from Swedland, &c. but lhe that hits it firft gets the molt credit, and they believe her husband Will have the beft fortune in killing of the next Bear. She is alfo obliged to work in cloth with wire as many croSTes as there are Bears kill'd, and hang them upon every one of the hunters necks, which they muft wear three whole daies. It is the opinion of the aforefaid Author, that all the women do the Same, and the men wear them Sour daies: he Saies alSo that the

Raindeer that brought home the Bear muft have one croSs. I cannot as yet find any other reafon of this ceremony, but that they SuppoSe theSe croSTes to be preservatives aginft all the dammages they can receive from the Gods of the Woods for killing their Bear: Sbr to this day they are of the opinion that Some Gods have taken charge of fomebealts, f Specially oSthe Bear, becauSe he in this country is King over all the reft. After the time of abstinence is exSpired, theclofeoS all this folemny, is the mens returning to their wives, which is thus; All after one another take hold ofthat rope, to which they hang their Kettle, and dance thrice roundihe fire, and fo run out ofthe mens Tent into the womens, where they are met with thisfong, TodniBalka Kaino dggio, we will thro a Shovel full of aShes upon your legs. Samuel Rheeni'peaking of this cuftome, faiesthe men muft not goto their wives till it be done, as if it were an expiation Sor their unclear neSs in killing a Bear. Thus you See with how many Laws and Superftitions they Hunt this Beaft, fome of which are common in hunting ofothers, as the not admittingwomen to the fport, and debarring them from touching the prey w hen ft is taken, as alfo that the men return home through the back door. And here 'tis obfervable that they never carry in Beafts, Birds, or FiShes, but threw them in before them, without doubt out of Superstition that they may feem to drop from Heaven and be fent by providence: tho moft of them know not the original of fuchfuperftitious ceremonies, but only follow the example of their forefathers. In fine nothing is accounted here a greater credit or honor to a man then the killing of a Bear, and therefore they have public marks for it, every one lacing his cap with as many wires as he has kill'd Bears.

I come now to their fowling, which is proper alfo to men, and is alterable according to the time of year or largnefs of the fowl, for in the Suinmef they shoot altogether, but in the Winter catch in Snares and Springes, efpecially the Lagofut call'd by the Swedes S niter if er. They make kind of hedges with abundance of holes in them, in whichthey fetSpringes, fo that this Bird being moft upon the ground, and running about, is ealily caught in them: as for the taking of other Birds there is nothing worth a particular obfervation.

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CHATioo Of the Laplanders Weapons, is>c.

CHAP- XX

Of the Laplanders Weapons, and other injlruments of Hunting.

BY the former DifcourSe it plainly appears that in hunting they uSe Severall Instruments and Weapons, in our next therefore it will be requisite to give Some account of them. The first and moSt frequent is a bow three ells long, two fingers broad, and an inch thick, being made of Birch and Fine( which by reaSon of the refine in it is very flexible) and covered over with Birch bark , to preServe both from the weather. What Lomemus faies of its being made of Rain-deers bones, must needs be falfe, Since no bone can be fo pliable as is required in the making of a bow ; his words are thefe, Rangiferi aferantur o(Ja in cultros 4sr cur van tar in arcus congeneribus feris trucidandis, if he had left out cfo- curtantur in arcus he had fpoke more to the purpoSe: but I believe he had this, beides many other things, to fill up his Journall from Olaus Magnus, who among the utenSiis thefe People have from the Rain-deers, faies the Fletchers much defi re their bones and horns, from whence Lomenius collects that bows are made ofrhem. But it is evident that Olaus meant not this bow, but a kind of crofs-bow termed by the Germans Armbrufi , and the French Arbalefire , which is impoSTible to be made of bone, but the handle might be adorned with it, becaufe in thefe Northern parts they have no mother of Pearle, which other Countries perhaps make ufe of to this purpofe. It was then a good plain wooden long-bow, which would not require an engine to bend it, but might be drawn with an hand only. And fince I told you it was made of two pieces of wood, we will fee next how they were joined together, which is with a kind of glew made of Perches skin well fcaled , that melts in ufinglike ours. They have alfo steel-bows, which are fo strong, that when they bend them they must put their foot in a ring for that purpofe at the head of them, and draw the string up to the nut, made of bcne'in the handle, with an iron hook they wear at their girdle. From their bows I pafs to their darts and arrows, which are of two forts, either pointed with iron to kill the larger bealts, or blunt without it like bolts, to kill the Smaller. Thefe points are not alwaies made of iron, butfometimesbones, which are faftned with glew into a hole bored with a hot

iron at the end of a staff, and afterwards Sharpened with a knife, or on a whetstone. But besides they use Guns, which they (as hunters do in other places) with a great deal of superfluous enchantment that they should never miss. These are made at Soederbambn, a town in Helsingia, famous for weapons, from whence the Bothnians buy them, and sell them to the Laplanders: hence they have Gun-powder and bullets, or at least lead to make them: and sometimes Norway furnishes them with all these. Spears they use only in hunting Bears, and are so little different from ours that they will not need a description. I come now to their other instruments relating

to and other instruments of Hunting. 99

to this Sport, the chiefest of which are their Shoes, with which they Slide over the frozen frowning made of broad planks extremely smooth; the Northern People call them Skidrr, and by contraction Skier (which agrees something with the Germans Scheiter, that is, cleft wood) and sometimes Andrr or Ondrur or Skudh. Their Shape is, according to Olaus Magnus, five or six ells long, turned up before, and a Scot broad: which I cannot believe, because I have a pair which are a little broader, and much shorter, and Wormius had a pair but of three ells long. And these are much shorter which are to be seen at Leiden, which fairs are just seven foot long,

Sour inches and a little more broad: and it must needs be so to hold with Olaus Magnus, and every body's opinion, that one shoe must be longer than the other by a foot, as if the man or woman be eight foot high, one must be eight foot, and the other nine. Frisius fairs they are both of a length at Leiden, and Olaus Wormius takes no notice of any difference in his, but I believe then those were of two parishes, for my biggest is just such an one as Frisius describes covered over with resin or pitch, and the shorter plain. But because the larger is of greatest use, it is no wonder that one or two of them were sent abroad for a pattern, but since those at Leiden are both the biggest, they were not made for men so tall as Frisius speaks of, they fitting men of six foot, which is a stature sometimes met with in Lapland. They are smooth and turned up before, not behind, as they are pictured in Wormius, not by the fault of the author, but the painter, for the original in his study shews them otherwise; I have observed in my longer (how that it is not quite straight, but swells up a little in the middle where they place their foot. Frisius did ill in giving a picture but of one and in that nothing of this bending, I will therefore describe both, and a Laplander sliding in them.

These shoes are fastened to their feet by a with, not run through the bor-

B b 2 tornioo Of the Laplanders Weapons, is > c.

torn but by the sides, that it might not hinder their sliding, or wear out with often using, which is not expressed in Frisius's picture, this is directly in the middle, and tied to the hinder part of the leg, as you may see in the figure. That which is often in Olaus Magnus, and set forth by Frisius, is a meer fancy and figment of an Italian painter, that could not understand what these shoes were, but by describing them like long wooden broags turning up with a sharp point before: which is very idle, because the foot goes into it at the hinder part, and agrees not with Olaus's other cuts; for if the place of the foot were there, it could not endure so great a weight before it, or efied that for which this shoe was first invented • for they must tread firm upon the snow, which they could not do if all the weight lay at one end; but when 'tis in the middle, that which is before and behind will keep the foot from sinking in. The way of going in them is this: they have in their hand a long staff, at the end of which is a large round piece of wood fastened, to keep it from going deep in to the snow, and with this they thrust themselves along very swiftly. This way of running they not only use in plain and even, but in the most rugged grounds, and there is no hill or rock so steep, but with winding and turning they can at last come up to the top, which Pope Paul the Third could not believe) and that which is a greater miracle will slide down the steepest places without danger. These shoes they cover with young reindeer skins, whose hairs in their climbing run like bristles against the snow, and keep them from going back. Wormius saies they were covered with sea calf's skins, but I believe he talk'd of those, that the Siamese, or the Maritime people use. And this is the first instrument of hunting, which they use as well in other bufineses in winter time, for they can pass no other way over the snow, at which time they can out run any wild beast. The other instrument they use is a sledg, which altho it is fit for any journey, they use it in hunting especially the reindeer, the description of which, because 'tis fit for all manner of

carriages, I Shall defer to another place-

## CHAP- XXI-

Of the Laplanders Handy craft-trades.

BE i i d E s hunting, which is the cheifest, they have many other einploi-ments relating to their lives and fortunes, of which Cookery is the tirlt: for whatever food they get by fiShing, fowling, or hunting, the mendrefs and not the women. They therefore are quite ignorant of this Art, (which ◆he men are not very expert at) and never ufe it but upon ueceflity, and in the abfence of men.

The fecond is the boat-makers, which they make of Pine or Deale boards, not fasten'd with nails but fewd together with twigs, as among the ancients with thongs, Olaus Magnus and Johannes Tomtits faves with roots of trees, but most commonly with Rain-deers nerves. When they launch thefe boats

theyOf the Laplanders Handy-craft-trades. i aj.

they caulk them with moft to keep out the water, and uSe Sometimes two, Sometimes Sour oares, So fasten'd to pegs in the fides, that one man may row with two.

The third trade is the Carpenters, to make (ledges, which are not all of the fame Shape, thoSe they travel in, call'd Tnlca being made in the faihion of halfaboit, having the prou about a Span broad turned up, with a hole in it to run a cord thro to faften it to a Rain-deer, and the poupe of one flat board: the body is built of many, which are Saften'd with wooden pegs to tour or five ribs; they never go upon wheeles, but are convex and round, that they may roul any way, and more eafily be drawn over the Snow. This defcription agrees with that fledg which I have, and the Testimony of Her-ler Slenius, OLus Magnus, and Johannes Torn<eus. The fore part of them is cover'd w ith Sea-Calfs skin for about an ell, stretch'd upon hoops, leaft the Snow Should come in, under which they put rnofs to keep their feet warm. Thefe are about three ells long, but thofe that carry baggage, called ackkj»ia) if i vt, zrc not cover'd any where. The people defend their goods from the weather, according to Wexionius, with raw flax: but that is not probable, becaufe no flax grows there, and the ufe of flaxen garments is unknown, and therefore I believe they do it with skins or bark. \n Olaus Magnus lib. 17. cap. 25. there is a cart painted upon wheeles, the Author defcribes it in thefe words, yuidomeflici funt Rangi/eri curulihus plauftris aptantur, but what thefe curulia plaujlra ftaifie he does not explain. And fince the Painter has drawn other things according to his own capacity, and understanding, I do not know whether he has not follow'd his own opinion more then Olaus's narration, but 'tis certain there are no wheele carts, for what they cany in Summer is put in dorfers upon Rain-deers. Thefe Tradesmeh make their Sliding Shoes, which becaufe I have defcrib'd in the former Chapter, I need not now fpeak of.

The fourth is making boxes and cheSlsto lay up weapons and other things in, which are all of an oval Shape, of which fort Lodjvicus Otto Bathonienfis gave me one. They are made of thin birch plancks, which are fo contrived and bent into an Oval, that the pegs or twigs, with which they are fasten'd, are not perceiv'd. The lids are of one board, and for ornamenr often inlaid with Rain-deers bones in diverfe figures, which for better illustration you Shall fee defcrib'd at the end of this Chapter in the cut inarkt with the letter C.

The fift Trade is making Baskets, in which Art no Nation can compare with them. The matter they make them off is roots of Trees, which they work not as other people do, for they make them of what bignefs they pleafe, and if occalwn require, will be fo accurate in their work as to interweave the roots So neat and cloSe together, that they Shall hold water like a Solid veSfel. Their Shapes are diverfe, Some round with a cover and handle to carry them by, and others Squares or oblongs. Not only the Laplanders and Swedes uSe iheSe, but they are alSo Sor their curicfity and strength Sent into farther Countries: thtfigureB. at the end will give a view of a round one.

Befide theSe the men make all manner of houfhold-ftuff of wood or bone; and particularly Spoons, one of which I have with all its Rings and Ornaments, as you may See at figure A. I have two weaving instruments, a Shuttle C c aboutOf the Laplanders Handy-craft-trades. i aj.

about two inches long or more, with an hole at one end D. and a kind of comb or Small Loom in wch they weave particular wreaths and ornaments E.

They make alSo very neat Tobacco boxes carved with knives in bone, with many Rings and other pretty appendages about them, all which being

. . - considered Of the Laplanders Handy-craft-trades. i aj.

considered will prove this Nation not to be So dull and stupid as by Some it, is fur pofed.

They have alSo one Art more worth taken notice of, as engraving flowers and feveral Beafcs in bone, into w hich they cast feveral plates of Tin, and with thefe figures the men and women adorn their girdles and other things: the fame way they make their molds for casting bullets. They mike instruments for all employments, as Cookery, &c. thofe for hunting are uSually made oS bone, and others arc commonly adorned with it. Zeigler mentions tubs, which are rather cups, or veSfels cut out of a stump of a Tree, as traies are : and Wtxionius mentions other veSfels made of bark, but I forbear to fpeak of any more, only I Shall add that they learn their art not from masters but their fathers according to their capacity.

## CHAP- XXII-

### Of the Women s Employments.

HAvING rufi thro the mens employments, the womens are next to be confidered. Two trades are most peculiar to them,, as doing thp work of Taylors and Shoemakers , for they make and mend all the Clothes, Shoes, Boots and Gloves 5 and they have a third the making all thofe things that join the Rain-deer to the fledg, as collars, traces, &c. in order to which they learn fubfervient arts , as making thred, which is commonly of Rain-deers nerves, becaufe they have no flax : of this fort I have fome by me. Olaus Magnus faith ad mditmentororum ufum, forthemaking of Shirts , which made Lomenius believe the women wove this thred into cloth, who I perceive in his Short description of Lapland, hath very clofely followed his words more then his fenfe. In the making of their thred, which is of about 3 ells long, the extent of the Rain-deers nerves, they first cleanfe the nerves, then having cut off all the hard parts, they dry , and hatchell them, and laftly mollify them with fiShes fat. Befides this they Spin wool for fwadling clothes, and Hares fur , with which they knit caps, as in other parts of Europe they do stockins with four knitting needles, which art the Germans call ftricken. Thefe Caps areas foft as Swans down, and extremly warm. In the fame manner they make Gloves, which are very be-neficiall to them in the cold. The work of their fillets is very curious, for they putin them many figures, as you may fee at the end of the foregoing Chapter, at the figure I. The fourth trade is their covering thred with tin, which first they draw into wire by pulling it thro little holes in horn with their teeth, which holes they fill half up with bone, that the tin may be flat on one fide, and fitter to be put on thred. The picture of a woman drawing wire you have in the next page. Then they put it upoTthe nerves by the help of a fpindle, which doth fo twist them together that they feem all tin, and when they have done, they wind. it about their head of foot, leaft it Should entangle and be spoiled. And this is their way of making thred of tin , as in

C c 2 other Of the Laplanders Handy-craft-trades. i aj.

Other Countries of gold and Silver, the chiefest ufe of which is in adorning their clothes after the way of Embroidery, which is the w omens fifth art.

Zicgltr adds to this faci .nt ve-jits ir.ttxtas aurofeargentto, that they interweave in their clothes gold and Silver, which I cannot believe, becauSe they do rot do So now, and whatever is fpoke of the mettai, they weave neither linnen nor wcollen, but buy it from theBothmen or AV-way Merchants: fo then they do not weave this thred into their garment, but embroider them with it. Thus they adorn all their vestments, as gowns called Muddxr, boots, gloves and Shoes, and She that doth it neatest, is preferred before other women, and had in greater eftimation. They do not immediately put this upon the fur of skins, but lifts of blew, green, or red woollen cloth.

Their Of the Laplanders employments. 105

Their gowns are embroidered about the neck, Sleeves, breast, and sides; gloves about the tops, Shoes 5 instep and tops, boots, about the knees, in which work they commonly picture, Stars, Flowers, Birds, Beasts, especially Rain-deers: and to make their clothes more glorious, they set them with Spangles, fillets, points, and knots of this thread, and wear upon their head Shreds of diverse colored cloth, the pictures of all which you have in the former Chapter, Boots F, Gloves G, Shoes H. The Rain-deers harness they embroider in the same manner.

Lastly they have nothing that appears in Sight, but it is hereby made very commendable and ingenious. I have by me men and women's Scrips, pin-cases, Sheaths for knives, very curiously wrought. Of all which, that I might not seem to give too large commendation of them, I have put the pictures in the foregoing page.

#### CHAP- XXII

Of the Employments common to both Sexes.

The other businesses, which we have not treated of yet, whether they be at home or in journey, belong to both Sexes, and that they may be the better undertaken, men and women wear breeches, and as Job. Torneus takes notice, equally undergo all pains and work excepting hunting: by which words except venatione he doth not deny but men and women have peculiar employments. In their travels the master of a family goes first, with his baggage and Rain-deers after him, and next him his wife with hers; in Summer they both walk on foot, in Winter both are drawn in Sledges, which I have described in the next page: in these they like children are tied and bound fast with fillets and cords, especially when in haft, having only their hands and head at liberty, and their back leaning against the end. The Rain-deer is not harnessed like an horse but hath a strong cloth about his neck to which is fastened a rope that goes between his fore and hind feet, to the hole in the prow of the Sledge. He therefore that drew Olaus Magnus pictures was much deceived, when he made Rain-deers joined to the Sledge with traces on both sides, and fitted a collar about their necks, as is used in other Countries upon their thills; and in another place two yoked together drawing a cart with wheels, which is a thing unknown to the Laplanders, and men riding upon them as on a horse, whereas they never do so, but walk on foot, and carry their goods only on them in dorsers. He that is drawn rules the beast, not with a bridle, but an halter made of Sea-dogs skin tied about his head or horns, fitted to a stick which he holds in one hand, with which he removes the thong to either side, according as he would go or turn: with the other he guides the Sledge, for it being round at bottom is still wavering, so that he which rides, must still with the motion of his body, and hand, take care it overturns not, as you may see in the picture. When they thus travel in the Winter, the Rain-deers are bravely adorned with needle work of tin-thread upon diverse coloured cloth, about

Of the Laplanders employments. 120

their necks and backs fitted a bell, with which they are mightily pleased. They travel in these at what rate they will; but upon a remove, always slow, because of the weight of their goods, in which journeys the man and his wife go first, and all the family come after. Ziegler says in 44 hours they can go 150 miles: Herberfritius says in a day 20 German miles: but 'tis not to be believed that it is performed with one man in the day of

12 hours Of the Laplanders Travellers.

12 hours, except the way be good and slippery, but they ordinarily go 12 or 16 German miles in ten hours, which number doubled will make out Zeigler's opinion: and that not with one Rain-deer which is impossible to out so long, but that it must die or be left to rest the next day. In this way of travelling the Women are as expert as the men, and Olaus Magnus says more. As the men and women travel together, so they help one another in fishing, and at baiting time to feed their cattle, which is evident in the Rain-deer, for the women take as much care of them as the men, and equally take the trouble to milk them: and in fishing 'tis manifest; for when in the absence of men, are very intent for some weeks at catching fish, which they gut and dry up for Winter. Their way of catching them is with Nets, and other instruments, as every where else. I know not what Yanlus Jovius meant, when he said they have a foolish way of fishing, except he refers to their hooks which are not of Iron but Wood: they make them of Juniper bent round: these they fasten to flicks, and throw them into the Rivers, and very easily

take many large fishes. If they fish with a Cane or Whale-bone, the fisher never know<sup>9</sup> when the fish bites; but pulls up at a venture. Their way of fishing alters with the Season, in the Summer usually with drag nets, between two boats, or else with Spears like Tridents, but that they have more teeth. With these they strike pikes\* especially when they lie sunning themselves near the top of the Water: they do the same by Night burning dry wood at the prow, by which light the Fish are enticed thither. In the Winter time they thrust nets under the ice to a bank side, and then by a great noise above drive the Fish to them-, all these things the Women often do alone, which is the less to be wondered at, because every wherein this Country there is a great multitude of Fish. Besides all these-, they carry and cleave Wood, and make hedges, with such like works, which are so inconsiderable as not to be worthy to enlarge our discourse.

#### CHAP- XXIV-

##### Of their \Divertissements

HAVING spoken of their ordinary employments, it will not be amiss here to annex something of their Divertissements: where first we may note, that the people of this Country are generally disposed to idleness, nor willing to take any great pains, unless when meer necessity constrains them to provide against want. This they seem to derive principally from their Ancestors the Finlanders, as is else where said. To which as well their cold constitution by reason of the harshness of the Air in this Country (that is self-sufficient to dispose men to laziness, ) as the length of their Nights\* and indulgence to much Sleep, may contribute not a little. In fine, that I may omit their many other infirmities, whereby they are incapacitated to undergo any considerable hardship, they are lovers of sloth and wholly given up to it. But further, to consider how they bestow their vacant time

Of the Laplanders Divertissements.

from business, 'tis the general and most received account, that making and receiving visits, and familiar conversation become the greatest part of their recreations. For whereas their manner of life so nearly resembles solitaries, that each family seems confined to its own hut, they can take no greater satisfaction in any thing than such mutual intercourse. And here it may be observed, that in their discourses at these meetings of friends and acquaintance, usually the most ordinary affairs and daily occurrences have the chiefest place: as particularly their welfare, employments, and the like. But besides 'tis their humor to make remarks upon the transactions of all foreigners, whose names or customs commerce has at any time brought to their knowledge. And sunhermore they can take no greater pride, then either in traducing the management of their affairs, or imposing drollish Nick-names upon them. Tho indeed those of the richer Sort are used to entertain their visitors with greater merriment and magnificence. Besides these visits they use some Sports wherewith they recreate themselves, especially in Winter ( when for some space of time they live as feasterly as in Summer , but are more familiar,) or at their public assemblies in the places of Judicature and Fairs. Again some Sports are looked upon as only peculiar to men , others the female Sex also have their part in. Of the first sort this is one. They make a line in the Snow, in place of a goal: behind it at some paces distance they set up a mark, from whence each person taking a run to the goal, and there taking his rifle, throws his body as far as possibly he can, and he that at one leap compasses the greatest space of ground, is reckoned the Conqueror. In this first Sport they both leap and run. Another they have where the trial of skill consists in leaping only, and that too not in length but height; there stand two men upright, at no great distance the one from the other, and hold in their hands sometimes a rope, Sometimes a pole, now higher, now lower, as is agreed upon by the combatants, usually at the common height of a man: then each person attempts to leap over from a station assigned, and he that performs most dextrously, gains the applause to himself. A third sort of sport among them is with bow and arrows. At a convenient place they set up a mark of every small bigness, and shoot at it with arrows from any distance prescribed. He that hits either nearest or farthest, bears away the bell from the rest. These Sports hitherto mentioned are almost instituted by them merely for the consideration of credit and renown : yet sometimes they play for prizes such as they agree upon among themselves, and instantly they lay them down in the place where they keep their games. Their prizes are seldom money, usually skins, especially of Squirrels, sometimes one, sometimes more as they see convenient

and agree upon it. But in those sports wherein as well the women as men are players, they commonly play with a leather ball fluffed with hay, about the bigness of ones fist; whatever company of men and women is there present, is parted into two fides, one whereof Seizes on this ground, the other on another opposite to it, and at some distance off. Then every Person of one fide in his turn, beats the ball with a club thorough the Air, those of the contrary fide catching it at the fall; and if any one chance to catch it in his hands, before it touch ground, then the order of the play is inverted, and this fide Strikes out the ball, the other is fain to catch. Thus play the men of the Laplanders. To invert if women (s. toy

men and women, the boys and girls together, nor do the men Shew then; Selves more expert at it than the women. They besides have another Play at ball: in the hard frozen Snow they draw two lines at some distance from one another, then all the multitude both of men and women parting into two fides, one applies it Self to the defence of this, the other of that line; then they meet in the middle Space between their two goals, and fling down the ball, then each party with bandies and clubs drives to strike the ball across the opposite parties line, each party still maintaining the defence of its own line; but if one Side chance to strike the ball with their bandies over the others line (for it is foul play to fling it with their hands) and so take their goal, that is accounted the conquering Side. The Sports as yet mentioned are such as belong to the younger Sort, as well as to those of more mature age: the next is peculiar to these last and only to men. Their custom is to Separate themselves into two companies, and attack one another by wrestling: first each company Stands like a file of Soldiers all along in order to confront the adverse company. • then each man catches his adversary by the girdle, wherewith all Laplanders are always girt, as is elsewhere Shown, (their girdle goes six times round their body, and so is fast and fittest for their purpose,) so each man having caught hold, endeavors to fling the other down, which they are not allowed to attempt by craft or deceit, as by any lock or the like; Any one that is found delinquent in this kind, is branded for a foul player, and excluded the lists. These are the sports that are almost peculiar to the Laplanders: besides them they use some, which they borrow from other places, such is playing at Cards, a sport sufficient-ly known thorough all Europe, for even the Laplanders take no little satisfaction in it: they procure their Cards of the Merchants that trade thither. They use likewise to play at dice, which they themselves make of wood after the common fashion, with this only difference, that whereas dice commonly have some number of spots inscribed on every fide, they have a figure made only on one fide like an X. he wins in this Sport, that casting two Dies, on the top of either can Show the X. their Stakes are usually Squirrels skins, or some small trifles, and in the failure of these leaden bullets, which they use in their hunting to charge their Guns withal: and it happens sometimes that a fellow having lost all his bullets, in hope of repairing his damage by winning again, not only at present will be sensible of the harm, but being disappointed of his Hunting puts to Stake and loses his future acquisitions and hope of livelihood. These are the usual ways, whereby the people of Lapland spend their leisure times and divert themselves.

Ee

CHAP. Of the Laplanders Contrails and Marriages. r I r

CHAP. XXV

Of their Contrails and ~~S~~V Marriages.

WE have hitherto taken a Survey of their ordinary employments, and such as are almost every day in use, as well those peculiar to each Sex, as common to both; likewise of their Divertissements and Sports, wherewith they use to intermingle those employments: It remains that we treat of those businesses, which do not every day occur, but are Singular and Solemn, and undertaken upon special occasions. And first of what appertain to their Marriages; Concerning them 'tis most memorable, that whenever any person purposes to marry, 'tis his first business, to make Search after a Maid well stocked with Reindeers. For the Laplanders have a custom, (as Shall hereafter more particularly be mentioned) of bestowing upon their Children Soon after their birth, some certain number of those Reindeers, and their increase is accounted of, not as the Parents estate, but the Childs portion. She therefore, that is best provided of them, is in most likely-hood of meeting with an Husband. Nor have they



regard to any thing elSe, as either good breeding, or beauty, or other the common allurements of woers. For they who dwell on a hard and barren foile are generally Solicitous concerning foodi which becauSe their Rain-deer afford, every one thinks himSelf beft Secured against want when he is best provided of them. As foon therefore as the young man has cast about him for a wife, which is ufually done at their public meetings forpaying of taxes, or upon the account of fairs; next he makes a journey to her parents, takingalong with him his father, if alive, and one or two more whom he thinks will be moft kindly welcome, but efpecially one who may declare his affections, and win the favor of the Maids parents. When they arrive at the hut, they are all kindly invited in, only the fuiter is fain to wait at door, and beftow his time in chopping wood, or fome fuch trivial bufinefs, till he be fum-mon'd in alfo, for without exprefs permiffion 'tis uncivil in him to enter. When they have drankofthe Spirit of Wine, which the fpokes-min brings, he applies himfelf to the management of his province, dilclofesihe Suiters affedtions to the Daughter, and makes his addrefs to her Father, that he will pleafe to beftow her in Marriage upon him. Which that he may atcheive with more SucceSs, he honors the Father with the greateft titles and names oS tenown that he can deviSe, at every one bowing the knee, as if he were treating with a prince. Heftiles him with the High and Mighty Father, the Worfhpful Father, as if he were one of the Patriarcks, the beft and moft illuftrious Father, andno doubt iSthey were acquainted with the Roial title of His Majeftie, He would not Scruple to call him, the moft Majeftic Father. The Wine, that the Suiter is SuppoSed to have brought along with him therewith to pay his reSpedis to her parents, whom he pretends to, they call either 'touriftyn (that is) the Wine of proflperous acceSs, or that Wine wherewith "he dcfigns to carefs his Father and Mother in Law, \_y \_' ' \_ ttefeOf the Laplanders Contrails and Marriages. r I r

that are to be; or elfe, Soulowiin (that is the Wine oS woers which tis expedient Sor woers to beflow, thereby to procure permission of converSe with the daughter, and gain the favour and liking of the future Bride. But wemufttake notice, that the bulineSs is not propofed to the maid her SelS first, but herparents; nor may the Suiter have any conference with her without their permiSTiOn. Nay'tis the uSual cuftom, at this time to dif-patch her away upon fome Sleevlefs arrand, either to the Rain-deers pastures in the Wood?, or a Neighbors hut, fo as neither the Suiter nor any of his company may have a fight of her; but if at last either She or fome other woman procure leave for Her of her Parents or kindred, to fpeak to him, their entertainment finished he gets him out of the hut to his fledg, and then takes out his woollen Cloth-Garments, ( Such as they uSe to Spruce themSelves up withal, at their public Festivals, or more Solemn affairs ) and what elSe is requifite to the preSent bufineSs: when he has trimm'd himSelf up, he makes hisaddrefs to his MiftreSs and falutesher; Their manner of Salutation is by a kifs ; in which that they mainly aim at is, that each not only apply his mouth to the others, but alfo that both their nofes touch; for otherwife itgoes not for a true falute. Nexthe makes her a prefent of the rareft delicacies that Lapland affords, the Rain-deers tongue, the Beavers flelh,' andotherdainties, which She refufesto accept of in thepre-fence of any body ; prefently after the is call'd afide to fome convenient place without the hut, then if lhe profefs her felf willing to receive them, the Suiter farther puts it to her, whether She will grant him leave, that he may take his repofe by her in the hut; if She grant it, 'tis concluded between them of theirfuture marriage: withal he prefents his gifts above mentioned. If She rejefts hisfuit, lhe caffs them all down at his feet. The Bridegroom ufually carries them in his bofom, before heprefents them. The full approbation of the Parents, and the celebration of the wedding is ufed oftentimes to be deferr'd for a confiderable while, Sometimes for two or three years together; and all that while they beftow upon courting their MiftreSTLs. The reafon why'their time of CounShip or wooing proves fo long, is becaufe the Bridegroom is neceSTitated togratifie with frequent prefents, the parents and friends neareft in blood to the Bride, without the leave of each of which he cannot compafs the pofftlTicn of her.This is expref-fed by Samuel Rheen in theft words, When any Perfon pretends marriage to the Daughter of one cf the richer fort, he is obliged to make a prefent to her parents and neareft Kinfmén, Such as is made for state to AmbaSIa-, dors or cheif Officers, as large as his means will reach to, which prefent they call Feck, that is, Peices; every peice at least muff contain two marks offilver, that is, fix ounces, there are fome too, that must corftain twenty, forty, fometimes threescore ounces a peice, Such peices the Bridegroom is bound to beftow upon His MiftreSTesparentsand her near kindred. In what things theSe preSents particularly confift, iSbotl mention hereafter, for they do not give barely filver, but moulded into tome fafhion, or other things

befidts; while therefore the Bridegroom is employed in procuring these pieces, 'tis no inconsiderable while that passes.

In this interval he ever and anon makes a visit to his Mistress, to whom while he is travelling he solaces himself with a Love Song, and diverts the weariness of his journey. And 'tis their common custom, to use Such

Two kinds of the Laplanders Contrasts, &c.

kind of Songs, not with any Set tune, but Such as every one thinks best himself, nor in the Same manner, but Sometimes one way, Sometimes another, as goes best to every man, when he is in the mode of Singing. An example of one they use in the Winter Season, communicated to me by Olaus Matthias, a Laplander, I here annex.

Kulnafatz niraofam tugaos joao audas jordee skaode

Nurte waota rvaolges skaode

Abeide kockit laidi ede

Fauruogaidhe (aditde

&llao momiaiat kuekan kaigewarri.

Patzao buaorejl kallueiaur tuuni

Maode paoti mi//afan

Kaiga waonaide waiedin

Aogo niraome buaorebft

Nute aot'aon ("argabftl

Taide fun mo ma lit aigoamafs

Saraogoin waolga amafs

Jos Mao farga aoinajim

Kiurefam katzeftm

Kulnaafatz nirafam

Katze aoinakaos tun fu falm.

The meaning of this Song is this,

Kulnafatz my Rain-deer We have a long journey to go The Moor's are vain, And we must have Our strength I fear Will fail if we are slow,

And so Our Songs will do.

Kaige the watery Moor Is pleasant unto me, Though long it be; Since it doth to my Mistress lead, Whom I adore

5

Two kinds of the Laplanders Contrasts, &c. 111

7th Kilwa Moor, I Here again will tread.

Thoughts filled my mind Whilst I thro Kaige pass /

Swift as the wind, And my desire, Winged with impatient fire, My Rain-deer let us have.

So forth we quickly end our pleasing pain:

Behold my Mistress there, With decent motion walking o'er the Plain. Kulnafatz my Rain-deer } Look yonder, where She dwells in the Lake. See while she swims, The waters from her purer limbs New clearness take-

This is a love Song of the Laplanders, wherewith they incourage their Rain-deers to travell nimbly along. For all delay , tho in it Self Short, is tedii us to lovers. They ufe too at other times to entertain themSelves with Such Sonnets, when at fome distance from their MiftreSTes , and therein to make mention of them, and extoll their beauty. One of this kind I received of the faid Olaus, and feeing we have lit upon this fubjed , I here Set it down.

Paftos paiw.t Kiufwrefift jawra Orre hwra

los kaofa kirrakeid korngatzhn

la tied.tdzim man oinamam jaufre Orre J ami

Ma tangafllorneft lie fun lie

Kaika taide moor aid dzim foopadzim

Mak taben fadde fift oddaftft

la poaka taida on fid dzim karfadzim

Makqnodde roamaid poorid ronaid

R'uhked palwaid Jim futeatim

Mak kulki woaflla Ioufr\* Orre laufri-

los mun tackos dzim kirdadzim fatjl worodzi fatft

t/E muftt It {\*\* dziodg\* fax maina tmkao kirdadzim

F f "l t£ Of the Laplanders Contrails, &c.

AEka U Iulgt fongiaga htlg\*, akaU fiadza Fauron fietza , maan koimx lufad Dzim norbadzim.

KnHe )u leek kucka madzie woriamadzie

Morredabboit dadd paiwidad , linna fMoid

Dadd falmidad liegt (Moid wttmodadd

Ins kuckas fick. pataridziek ,

Tannagtied farga dzieit lufadzim

Mi os matta Ltd\* fabbo Korraffabbo

Nu ly padda foona padd.e t in falwam route falwam

Ktk dziairxi flfle karrafift<«•

In knfte myna, Item aiwittm funic poaka

jardakitam\* Parne miela Pitgga miela noara iorda kockes jorda los taid\* poakaid Um kuldalam Luidam radda rvtra radda Ouita lie miela oudtts maldnman Nute tiedam poreponne ou da flan man kiunttturt.

The SenSe of this Song is thus,

With brighteft beams let the Sun /bine On Orra Moor, Could I be fure , That from the top o'th lofty Pine, / Orra Moor might fee, I to his higheft bow would climb, And with indit fir ions labor try ,

Thence to defcry My Miftrej?, if that there fhe be-

Could I but know amidfl what Flowers, Or in what jhade fhe ft ties } The gaudy Bowers With all their verdant pride,

Their bloffomcs and their Jpraies , Which make my M'ftrefs dijappear-, And her in Envious darknefs hide, I from the roots and bed of Earth would tear.Of the Laplanders Contratts, &c.

Upon the rift of clouds fde ride Which unto Orra fiy , o'th Ravens I mould borrcctv wings , And all the feathered  
In-mates of the sky .'

Rut wings alas are we denied , The Stork and Swan their pinions will not lend»

There's none who unto Orra brings( Or will by that kind conduit me befriend-

Enough enough thou haft delated

So many Summers daies, The beft of daies that crown the year ,

Which light upon the eielidt dart t And melting Joy upon the heart: Rut fince that thou Jo long haft ftaiedt They  
in unwelcome darknefs difappear.

Tei vainly doft thou me for fake~ I will parfue and overtake.

What Jlronger is then bolts of fteel ? What can more furely bind ? Love is Jlronger far then it-, Upon the Head in  
triumph fhe doth fit Fetters the mind f And doth controult The thought and foul-

A youths deftre is the defirc of wind, All his Effaies Are long delates , No ijfue can they find. Away fond  
Counfellors, away, No more advice obtrude.

fie rather prove, The guidance of blind Love; To follow you is certainly to flray

One Jingle Counfel tho unwife is good.

F f 2l t£ Of the Laplanders Contrails, &c.

As they come to viSit their MiftrefTes, they are neceffitated to bring a« long with them Some Spirit of Wine, as  
a lingular and moft acceptable prefent, and Tobacco too. But if in the meanwhile, as it often falls out, the father  
intends not to beftow his daughter upon the man that hath made pre-tentions to her, he feldomrefufes rhem, but  
defers thepofitive anfwertill the year following, that he may the oftner entertain himfelf with the Spirit of Wine  
the Suiter brings along with him. And thus he delaies his anfwer from one year to the other ,• till the Suiter  
perceive himfelf cheated , and be constrained to require at his hands his charges made to no purpofe. There is  
then no other remedy to be taken, then bringing the bulinefs before the Judg, where the Maids Father is fentenced  
to refund either the entire fum, or half of it, as the cafe stands. Where withal we muftobferve this, that the  
expences made by the Suiter on the Spirit of Wine, at his firft arrival, do not fall under this compenfation, but he  
alone Hands to the lofs of that. But if after the downright refuSal of the Maid, he of his own accord will Show  
his liberality, he nny try whit luck he will have at his own peril. If all things happen conformable to his willies,  
then fome fet day is appointed for the wedding. The day before it, all the kindred and Neighbors as well of the'  
Bridegroom as Bride refort to her parents hur, and the Bridegroom prefents them all with wedding gifts, about  
which they had agreed, and of which mention is made abve.

The Bridegroom is bound to prefent the Father with a filvercup, to drink in ; this is the first of thofe they call  
Stjckf. The Second is a large Kettle, either of Copper or Alchy my. The third, a bed or at least hanloin bedding.  
The prefents for the Mother are, first a girdle of filver, fecondly a Robe ofhonorfuchas they ufe to call Vcfpi.  
Thirdly a Whisk, which they wear about their neck, and let it hang down to their brefti, interlaced all about with  
boffes of Silver, and this they call Krakf- Thefe are the prefencs for the Father and Mother: belides he bestows  
upon the Brothers, Sifters, and all the near kindred, filver Spoons, Silver bofTes, and Some other Such kind of  
things of filver, for each of them muftbeprefented with fome gift by the Bridegroom, if he mean to obtain his  
Bride. Thefe are the prefents, which the Bridegroom is more efpecially bound to make to his Father and Mother  
in law that are to be, and the reft of the kindred. And he makes them in his father inlaws hur, in the Sight of all  
there. The day following the wedding is celebrated, firft by the ceremonious joining of the Priett in the Church,  
afterwards by a fet dinner. The new Wife together with the Bridegroom walk along, bo;h drefs'd in the beft  
clothes they can procure at their own charges. For 'tis looked upon among them as unhanfom to make ufe of the  
borrowed cloths ofothers,unlefs it be wool ail have elswere Shown. They take faies TornsM fo great pleafure in

good cloth of what ever color, that as far as their patrimony will permit, they procure their extraordinary apparel and festive Garments of that kind : who declares expressly that their festive apparel, or that which they wore on more solemn daies, was not of skins but rich cloth. These Garments the Bridegroom girds up with a Silver girdle, but the Bride first looses her hair: and the fillet wherewith she bound it up together before, she gives to the Virgin next a kin to her: afterwards; on her bare head, and looses her hair. She puts a kind of a Silver fillet gilt over, or two, such as is the custom to wear at o-

ther Of the Laplanders Customs, {jc. 11 f

ther times besides, instead of a Garland or Coronet, so that by how much this fillet is looser, then to environ only her head; so much it hangs down the more behind: likewise about her middle they put on a Silver girdle. This is the Brides apparel, unless that sometimes they put upon her head something of linnen, instead of a veil, which at other times the women use when they have a mind to make themselves extraordinary gallant, for as for what appertains to their garments, we have before observed, that both the Bridegroom and Bride wear their own, and those their best, and such as on festive daies they deck themselves withal. We have shown in another place, that the women were called Volfi, and were made either of wool, or the richer sort of cloth, so that neither about this does Olaus Magnus in his place a foretold, concerning the Lapland Bride, sufficiently agree with their custom at this day. They set the Bride forth in Ermins and Sables skins on a Ram-deer. At this day both dresses very fine are carried to the Church or Priest, to be joined in Marriage; this was not the custom in old times, if we give credit to Olaus Magnus, for then they were joined at home, not by the Priests but the Parents, his words are in Lib. 4. Cap. 7. in which place he treats of the Laplanders weddings, as the Title of the Chapter informs us. In the presence of friends and kindred, the Parents solemnly ratify their Childrens Marriages, and that too by the Striking of fire with a flint and steel, particularly there he makes the Parents joining them, and adds moreover the manner, viz. by firestricken out of a flint, which without doubt as some other things, he culled out of Zeigler, but as for the parents doing it, Zeigler has nothing of that, the manner of their joining he explains in these words, They ratify their Marriages, and begin them in a ceremony of fire and flint, so that a conjugal mystery, that they think nothing can be more agreeable, for as the flint conceals within it self fire, which by concussion breaks forth, so in both sexes there is life hid, which by the mutual coupling of marriage is propagated at last to be a living offspring. And just so Olaus has it, so that there can be no doubt made but that he followed Zeigler. When they arrive near the Church, they observe in their procession a certain order, first walk the Men, the Women follow. The Men are led up by a Laplander, whom they call Aulomwatze, or foreman, then follows the Bridegroom, after him the rest. Some number of Virgins lead up the womens company, after them comes the Bride led between a man and a woman, next to her follow the rest of the women. Tishertob observed that the Bride like one struggling against it, and endeavoring the contrary, is dragged along by the man and woman that are to wait upon her, and would fain to admit of her marriage with great unwillingness and reluctance, and therefore in her countenance shews of extraordinary sadness and dejection : so afterwards in the Church they are joined together by prayers and benediction according to the Christian rite. After the same manner does "John Tornaut relate this business, only that he saies the Bride is led by two men, her Father and Brother, if alive, or otherwise by her two next Kinsmen. The portraiture of the Bride in her wedding apparel, and with her two leaders you have in the next page. After the solemnity of the marriage is ended, there follows a wedding feast, that is made in her Parents hut, and as for the provision, each of the persons invited contributes his Share of the victuals, though

Of the Laplanders Customs, {jc. 11 f

they bring it not thither just then, but the day before : when the Bridegroom distributes his presents to the Brides parents and kindred, then every one brings his victuals that will be serviceable to the feast. But because the meat they bring is ordinarily raw, they deliver it to a Laplander, on purpose appointed to that office, viz. to receive it of every Person that brings, and afterwards to boil it, and lastly to distribute it among the guests, though commonly the greatest part of the provision be made, by the Bridegrooms as well as Brides parents. In their sitting at table they keep this order, in the uppermost places sit the Bridegroom and Bride next to one another, then follow in

order the rest, as the parents, and kindred. At the table no person helps himself, but receives his meat from the hands of a Laplander, who is both dresser and carver of it. First of all he serves the Bridegroom and Bride with their portion, and in order the rest. Now they who by reason of the scantiness of room in the hut, cannot be admitted to the feast, such as boys and girls, climb up to the roof of the hut, and from thence let down threads with hooks tied to them, to which they fasten pieces of meat, and the like. So that they also enjoy their share of the banquet. The entertainment ended, they give thanks, as at other times they use, and shake hands one with another. The last thing wherewith they shut up the merriment of the feast, is drinking spirit of wine, which if they can light upon, they then are sure to buy; first the Bridegroom drinks, then the Bride's parents, then each man shifts for himself, and so they make merry, but this custom the richer sort only observe, and those too who have the opportunity of buying, by the preference of those who sell these commodities; as for the meaner sort they are accustomed to divert themselves with talk. When the wedding is over, the husband may not take along with him his wife with her goods and fortune, but must remain for an whole year in servitude with his father; when that time is past, if he feels convenient he may set up for himself, and turn housekeeper, and then the father bestow upon his daughter at her departure, the rein-deer, which are her due, because given her in her younger years: he gives her also other gifts besides, and what furniture will be requisite for the new married couple, particularly he gives for her dowry an hundred or more rein-deers, as likewise silver, copper, alchemy, a rent, bedding, and other household-furniture. And next all the kindred, the brothers and sisters, and whoever have received of the Bridegroom his gifts of repayment, are likewise obliged to return him back

again. Of the Laplanders' Contracts, {yc. tt\$

again Some present, so that he who had received one or two marks of silver, returns for a gift again one or two rein-deers: so that it comes to pass, that the Laplanders, who can gratify the friends and kindred with numerous presents, if they wed a rich Laplander's daughter, come to great wealth in rein-deer by this kind of marriage. These are the chief things the Laplanders observe in their contrails and marriages, which before we quite leave, we may take notice first, that it is unlawful among them, to marry a wife too near in blood. And they have so special a regard to the degrees of consanguinity and affinity, that they never request marriage in the prohibited ones. And again 'tis unlawful, having one wife to marry another, or when one is married to put her away, by divorce. Polygamy and divorce were never heard of among the Laplanders, neither in the time of Paganism, saies Toritui, nor afterwards, but they always observed marriage honestly and like Christians, yet in former daies perhaps they did not altogether abhor the communicating their wives; whom they permitted to strangers especially and guests. So indeed writes Herberjlemus. But John Torntut mentions an instance of later date, and the testimony too of a Laplander of Luhlå, tho he doubts to give credit to him. 'Twas reported to me, saies he, that in the time of my Predecessor of Luhlå-Lapmark, a certain immodest Laplander, came to lodge with another, in Torne-Lap-wark., a civil honest man, as was his whole family, who could read books, and lived a pious life, for which he was stiled by foreigners Zitan Ei/fmp. Then the man of Luhlå, when he had disordered himself with drinking spirit of wine, addressed himself to his host's wife, in hope of debauching her, but because there were there present two officers, who had spirit of wine to sell, the Zuah Bishop called for them, and told them the fellows design, -defiring likewise that they being Ministers of the State, would apprehend and bind him: they immediately bound him to a tree, and left him there for a whole winter night together, to be frozen with cold. At last he was forced to regain his liberty with money, and pleaded it as an excuse, that it was the custom in Luli-Lapmark, that if any person visited another, the entertainer permitted such familiarity with his wife. Thus saies Tornteus, but doubtingly, for the fellow might have only framed this for his own excuse, 'tis certain no other person has taken notice of it in them of Luhlå, and the other Laplanders are so ignorant of this communion of their wives, that they cannot endure they should look upon other men. The Laplanders dwell towards Norway at the river Torna are so jealous, that if a woman chance to meet a man, and speak but a few words to him, they immediately fall into a suspicion of her.

CHAP. Of their Child-bearing, (src.

CHAP- XXVI-

Of their Child-bearing, and the Education of their Children.

NE x T to Marriage it will be expedient to treat of their Child-bearing, and their Children. Where we may note firft, that they wiSh for nothing more, and that they take no greater pleSure in any thing then fruitfull Matrimony. And hence it is , I fuppoSe, they are So prone to luft, as is elSewhere Shown rbutaltho theydefire this So ardently, yet they are very Seldome fruitfull in Children , for they can fcarce beget more then eight , which number is the greateft, and uSually they beget but one, two, or three. An occafion of this their barreneSs, Sam. Rheen imagines their bad diet, as likewise the extreme coldneSs of the Country, which I think may be very true. He moreover adds Gods anger, which he collects from this, becaufe tho they are not worn away with War or Plague, yet notwithstanding their Country is never the more populous, and their Nation wafts rather daily. The motive of this anger he SuppoSes to be their ob-ftinateneSs in maintaining their ancient impieties. They uSe indeed at this v^ry day, not only in Child-bearing, but other aSfairs too, to be Solicitous concerning the events, and to Search after them by their fuperftitious rites. Their firft care is concerning the Sex, for as foon as they perceive the wife to be big with child, they have an opinion that they can inform themfelves whether it will prove a Boy ora Girl, after this manner: theyforrhwith view the Moon( for they imagine that a Child-bearing woman bears fome refem-blance to the Moon, as we (hall hear ) if there be a Star juft above the Moon, they thence col left that the burden will prove of the male Sex, if below, of the female. But I wonder they make a comparifon between the Moon and a woman with child. For can there be any account given of their refem-blance ? is it, that like the Moon , the grows big with her burden , and when that is laid, leSfens again ? I rather fuppoSe that thefe are the reliques of their Pagan fuperftition, which made the Moon the tutelar Goddefs to women with child. Forfo moft of the Pagans did account other, which opinion being outdated, they yet pretend fome refemblance between them. Their fecond care is touching the health or licknefs of the child, which thing alfo they fuppoSe the Moon will inform them in. For if a Star be juft before the Moon, they take it for a Sign that the child will prove healthfull, and grow up to be a man. But if it comes juft after her, they thence pre-fage that the child will be a very fickly one, and not long lived.

The woman with child laies her burden in a hut, but ( which any body may understand ) a fufficient incommodious one , efpecially if the time of her delivery happen to be in the Winter, for tho they have a fire kindled in the middle of the hut, yet that can give her but little warmth. After her delivery , her firft reftorative and cordial, is a gcod draught of Whales

fat,Of the If mens Child-bearing , (src. t2t

Sat, which they procure out of Norway , the tast of which is as strong and ill Savoured as of a Sea-calves lard, when dried. The child, as foon as brought forth is walked over as in other Countries, but it is a peculiar cuftom of the Laplanders, that firft they do it with cold Water or fnow, and then afterwards dip them in hot water, when it begins to fetch its wind, and can Scarcely draw breath. And alfo they uSetodip in the water all the other pans of the body , the bead only excepted •, They heat water, faies Sam. Kbeen, in a Caldron, and in that they Set the infant streight up to his neck, but they let no water come upon his head, beSore Such time as he is baptized by the Priest. The new born Babe is infantly wrapped up in an Hares skin , instead of Innen Swadling clothes.

The woman lying in, hath her peculiar place affigned her in the hut where She ledges, till She recover her health. And it is juft by the door u-Sually on the left hand : there is no other reafon given for it then that this part of the hut is lefs frequently difturb'd by company, and there they have all things needful! for them adminiftred. Tho this feldom refort thither be rather , by reaSon of the womans lying in in that place, eirher becaufe \* they would not disturb her with their company, or, which I rather fuppoSe, becaufe they look upon her at that time as unclean. But the women of Lapland feldom keep their beds long after their delivery, and in that while are extraordinary carefull touching the Baptifm of their Infants: for after they began more diligently to be instructed in the Christian Religion , they take the greatest pains imaginable to have their Children baptized as Soon as polTibly may be. Informer times it was otherwife, rnoft of them then were baptized very late, and at their mature age; fome deferred it for altogether. Of this Gufiavus the firft is a witnefs, in his Charter, the words whereof I have cited

elfewhere. As touching the former GuTtavw. Adal-phas in an other Charter and Preface, premifed to that which he publifhed Anno 1634, in which the State of the Religion in Lapland is declared at large; Baptifm, faies he, is adminiftred indeed to them but only at Winter, if their young children can live till then, it is well; if not, they die without Baptifm. Some of their children come to years of Discretion before it, fo that with thofe that are grown up, there is no Small paines to be taken when they are to be baptized. The time of Baptifm being the Winter time, was becaufe they have Sermons then preached to them, and the Sacrament adminiftred, and that no oftner then twice; once about New-years-day, and againe at Lady-day, of which I have treated in another place. Before thefe times there was not So much done as that, but the Laplanders were fain to come with their Children to the neighbouring Churches of the Swedes in Angermanma and Bothnia, of which Olaus Magnus muff be understood to fpeak, when he faies Lib. 4. c. 17. Once or twice in a year they vifit the Baptifmall Churches, and bring along with them their fucking Babes in Baskets tied to their backs, to be baptized. But at this day thofe women that are able, and not impeded by fome grievous ficknefs, carry their Children to the Priest themSelves, abo.ut a fourtnight after their delivery, that by him they may receive Baptifm. So much good hath building Churches in Lapland done, and having Sermons there, not in a strange Tongue, but the Laplanders proper own: and fo Zealous are they for haftening their Childrens Baptifm, that the Mother fcarce lying in above

H h aa week or fortnight, after her delivery, will undertake a most tedious journey, over the tops of Mountains, thorough wide Marshes and high Woods with her Infant to the Priest; for the women of this Country are naturally hardy, and able to endure any thing without trouble, and therefore, tho they feed upon course food in their sicknesses, and drink nothing else but water, yet they recover again quickly. They carry their young Infants to the Priest, one way in the Summer time, and another way in the Winter. In Winter they lay it upon a sledge. In Summer they put it in a Pannier fastned to the back of a Rain-deer. The Infant is not set upon the back of the Raindeer, but is tied in his cradle, and fastned to tne pack saddle after this fashion.

*Olaus Magnus* makes them put in Baskets, as his words afore quoted do intimate, and those Baskets too to be tied at their backs, and the Picture he makes of them represents not only the woman, but the man too so laden, each with two Children a piece: so that together they travell with four Children, and with wooden shoes on their feet; but here I am afraid the Painter followed his own fancy too much. Certain it is that the Baskets there represented, bear no resemblance to those of *Lapland*. The *Laplanders* are wholly ignorant of this sort of Baskets, that are carried at ones back. Nor are their Baskets like wooden square Boxes, such as his figure represents them, but of a round compass, and one part shut down upon the other, as I have said elsewhere. But to return to their Baptism, in it they give their Children names, according to the names of some of their friends and kindred. *Samuel Rheen* adds that they affect to put Pagan names upon them, such as *Thor, Guaarm, Finne, Pagne*; but that the Priests avert them from so doing as much as possibly they can. And this is peculiar with them, that they often change their names, and put others upon them then those that were given them at their Baptism, for the love they bear to some friend or kinsman deceased, whose memory thereby they desire to preserve. *Tornæus* too avouches the same thing, and if at any time in their younger years they fall into sickness, then they use the name given Of the Wotnens Child-bearings (yc. 123

them in Baptifm instead of a Surname, especially they obServe this in boies. But altho the Laplanders wives are hardy, So as to be able to undertake j journey a week or two after their delivery, and to go about other employments, tho they have made their public appearance, and have been churchd by the Pritftj yet by their husbands they are looked-uponas unclean, till fix weeks be accomplished. So that they admit of no familiarity or conjugal Society with them for all that Space oS time. And thus much of their child-bearing.

I proceed next to their Education of them, the first thing that occurs here is their Nurfing, which is alwaies by their own Mothers milk, for the Laplanders make no uSe of NurSes. And this they do not only for Some fmalltime, but ufual for two years, three or four together; but if SickneSs or any other occafion happen, So that they cannot themSelves Suckle theif-young ones, they give them the Rain-deers milk, which is groSTer and thicker, then they can well draw out of a Suck-bottle, (as at Sometimes they are accuftomed to do, elswhere) and



for that reason, if the necessity be urgent they give it in a Spoon. Besides their Mothers milk, they instantly accustom their young Infants, to eat flesh, for they thrust into their mouths a piece of Rain-deers flesh, that they may Suck the graine out of it, and So get nourishment.

The rocking the infant in his cradle, follows next, whereby they get him asleep. Their Cradles are made of the stock of a tree hollowed, like a boat: these they cover with leather, and at the head they erect an arched kind of roof, of leather likewise. In Such a cradle they lay & tie in the Infant, without any linnen clothes or Sheets, instead of which they lay him on a Sort of soft mossy red color, which they dry in Summer, and have great plenty of it. When the Infant is to be rocked, they let the cradle hang by a rope from the roof of the hut, and by thrusting the cradle and turning it from one side to the other, they lull him to Sleep. They use likewise to please their young children with Some certain baubles, for at their cradles they tie Some rings of Alchamy, to make a noise and clinking. To these rings which Serve instead of rattles they moreover add Some emblems, wherewith their children may be timely admonished of their condition and future duty. If it be a boy, they hang up at his cradle a bow and arrows, and a Spear made very artificially out of Rain-deers horn, whereby they signify, that their children must diligently practise to be expert and ready in using the bow and Spear. If it be a girl; the wings, feet, and beak of a white Partridge, which they call Smaripa, and is call'd Lapus having feet like the feet of an hare, thereby implying, that their Daughters must carefully learn to be cleanly, and like those birds nimble and active. As Soon as the children come to Some age, they instruct them in all necessary arts, the Fathers the boys, the Mothers the girls, for they have no School-masters among them, but each person is his own childrens Mailer, and they are so far put on by their parents as to be able to perform any works in use among them. Their boys they chiefly teach the Art of shooting, and hitting marks with an arrow, because in old time they were necessitated to get their living by the help of bow and arrows, whereas the greatest part of them maintain themselves by hunting, and therefore when they have practised never to bide the use of the bow, the boys victuals are kept from them, till they can

Hit the mark of the Laplanders Dileafes,

hit a mark with an arrow, and as it was the custom anciently among the Balears, and so now among the Laplanders, their boys earn their food every day by their dexterity in Shooting, and thereby at last they prove most excellent marks-men. Our/s Magnus makes mention of this their practice, and wonderfully extolls their dexterity herein, and avers that he himself has seen some of them who could exactly hit a farthing or a needle, at such a distance off as would just let them see it. On the boys", that they may take more care to hit the mark, when they have hit it, they bestow a white girdle, wherein they take huge delight, and sometime a new bow. But as the Laplanders do look to their children in time to teach them arts requisite to get their living, so to provide them means to maintain themselves withal, where it will not be impertinent to mention, that tis a custom with them to bestow upon their infant a female Rain-deer, soon after its birth or Baptism, if it be of female Sex, and upon the horns of it they engrave her mark, so to prevent all controversies or quarrels, that may arise concerning her right. She receives likewise another, when she cuts her first tooth. Which they call Pannikeis, that is, 'the tooth Rain-deer. John Tornottus writes as if these gifts were given only by women. The Woman saies he, that first spies a tooth in his mouth, is fain to honor him with a present of a Rain-deers Calve. This custom might probably have its rise thus, because, when the infants have gotten teeth, they have need of more solid meat, therefore they stock them with Rain-deer as being their chief food. That Rain-deer then, and whatever increase comes off, are preserved to the future uses of the child, as may appear by what we have elsewhere said, in the Chapter of their marriages, and so likewise of the other Rain-deer which parents give the child besides, for usually among them to superadd one to the former, and this they call fVcddom, that is, the given one. And this is the chief care of the Parents towards their children, but if they die, instead of them are substituted Guardians, as among other nations, out of their nearest kindred, who manage all these affairs for them.

CHAP- XXVII-

Of their dileafes, Death and "Burial.

THO the Laplanders lead a miserable and hardy kind of life, yet they enjoy their nealth perfectly well. They have not So much as heard of moft diSeaSes, and ace not all infedted with thoSe, that elswhere uSe to depopulate whole Countries. There are no acute and burning feavers among them, no plague. And if any infedtion be brought among them, it instantly loSes its Sorce. Some years fince an infection was brought into Lapland in hemp, but none were burt by it, befides the women that in Spinning chewed it, for the Northern cold eafily diffipates the poiSonous vapors. The ordinary and frequent dileafe among them is, foreeies, from whence not feldom proceeds blindnefs. The caufe of this may be, that from their infan-cie they for the most part are forced to be infmoak, wherewith their Huts

areOf the Laplanders Difeafes, (yc. 12\$

arefill'd both in Summer and Winter. Ericus Plant inns gives the Same rert-Ton , and moreover adds the light of the fire to be a cauSe of it. And this gives them thegreateft trouble imaginable, that their old age ufually-ends in blindneSs. They are often troubled alfo with the PleureSy and inflam\* marion oS the lungs, ftiches in the back, and dizzineSsin the head. The Small Pox likewise Sometimes takes them. Now as diSeaSes are rare, among them, fo Phyfick is altogether unknown. Againft all diSeaSes inwardly they uSe the root oS a kind oS MoSs, which they call Jrreh, or in the failance of that, the ftalke of\* Angelica, which they call Fadno, and is any where to be found, for this ufe they boil the Angelica with the whey of Rain-deers milk, as I Said it was a cuStom among them before, in the Chapter of their food, and So prepared it is made uSe of as a Special Medicine. If they feel any pain in their joints, they apply Some fired chips to the place ill affected, that the ulcer then made may attraCt the vicious humors , and So mitigate the paine.

They cure wounds with no other ointment or plaiSter then of refin, which the trees fwheat out: if a member be benumbed with cold, the CheeSe made of Rain-deers milk affords the preSentest remedy to it \$ they thrust a red-hot iron into it Kand with the fat of the CheeSe that instantly diftills from it, they anoint the part affedted with incredible SucceSs. Othersap\* ply the CheeSe it Self, Slicing it thin like a plate or leafe. This CheeSe So boiled in milk is extraordinary good fora cough , and what other diftempers, either of IUngs or breast ariSe from cold, if it be taken So heated. It helps the Slomach when cfiSatfeCted by their drinking water. BecauSe diSeaSes are So rare among them, most of them come to extreme old age. Nay Sam. Rheen Saies there are Some among them that live to be above an hundred years old, and that most of them ufually reach 70, So, and 90 years, and at this age he Saies many of them are still Sufficently brisk and lively, able to manage their bufineSs with expedition, to take a journey, to courSe thorough Woods and Mountains, and to perform other Such labour: and laftly that they grow not grey-haired either Soon or eafily ; So that old age diSpatches mOre of them then difeafes do. But if any be fo dangeroufly fick as to keep his bed, either worn with age, or foine diflemper, thqy first enquire concerning him by their Drum , whither he will recover his health againe or die, as I hate in another place Shewn this to be one of the ufes of the Drum, and CI. M. Matthias Steuchius in his Letter to me tells us the fame ; I remember, faies he, I rvas once told by a Laplander that they can tell the very houre and manner of any mans death by thofe their Drums.

When they perceive any one neer death i then if there be prefent any well diSpofed perfons, and verfed in the Christian Religion, they exhort him in his agonies to think of God and Christ. If they are regardleSs of Religion, they instantly abandon the fick perfon , carefull only about the funeral banquet, which they begin Sometimes to celebrate before the perSon departing is quite dead. Steuchius confirms this by a Story; There was a rich Laplander named Thomas , who when he was taken with a dangerous fitt offickneSs, So as to looSe all hope of recovery, he fu.mmond before hi:n his friends and acquaintance; they when they perceived him to be def-perate, they halted to the Victuallers that keeps th: Inn towards Norway and J'amp1 land> and of him they bought Ale and Spirit of Wine ready to

I i Sacrifice12 6 Of the Laplanders Difeafes ,

Sacrifice over their friend, whilst he was alive : when they had Spent a whole day in qnaffing, they camme to the fiek mans Hut, and by that time found him quite dead. This is an example of the latest date , that hath hapj

pened in these our daies, from whence we may learn how just and reasonable the complaints were, which were promised to the Charter of Gujla-tus Adophus, concerning the Lapland School. Furthermore, it is customary if any die, of whatever distemper, all instantly forsake the Cottage where the departed person lies; for they imagine (which is elsewhere shewn) that there survives something of the deceased, such as the ancient Latins called Mines, and that that was not always benign, but sometimes hurtful: for this reason they are afraid of the corpse of the deceased. And if the person departed were of the richer sort: they wrap his corpse in a linnen garment, if a poor mean man, in a woollen tattered one, so as to cover over as well the head, as all the other parts of the body, this they call Waldmar. So indeed do they that are more observant of the Christian rites than ordinary there; as for the others, they cover their dead with their own vestments, and those too the best they had when alive, as N. Matthias Steuchius assures me by a Letter, and confirms it too by a late example that a person worthy to be credited, related to him by an Inhabitant of Vnderfaok., a near neighbour to Lapland. The body of the dead, saies he, they cover with the best garments he had alive, and shroud it up in a Bier. They lay the corpse so wrapped up in a Coffin, or funeral Chest, which is done by one peculiarly intreated to undertake the employment, and who must receive the nearest kinsman to the deceased person a ring of Alchimy, and wear it fastened to his right arm. The reason of so tying this ring is, because they believe it to be a preservative against the harm the Manes of the deceased person may otherwise bring upon them, for this reason he is faine to wear this same ring till the Burial be over, I suppose, because then they think the ghost may be more quiet, which is the ancient superstition as well of Greeks as Romans. The Coffin is usually made of the hollowed trunk of a tree, when they have not wherewithall to make a Coffin, as is common with them that dwell in the barren Mountains near Norway, they lay the corpse of the deceased on a Carr or Sledge, which they call Akja, instead of a Coffin. The place of their Buriall in ancient times, before they turned Christians, was the first convenient place they met withall for that purpose, especially a Wood. As for them that dwell at a considerable distance from the Church at this day, they leave not off the custom of burying them any where where they first light, with the Sledge too, especially if there are only many Rocks, and no Trees to be seen. Others on every side before the Sledge with the corpse too with stocks of Trees, both above and below, on each Side, so as that it may not contract filthiness or moulder, nor the corpse be torn in pieces, or devoured by wild Beasts.

There are some besides that lay them in Caves, and stop up the mouths of them with stones. But what Peucer writes that they dig a hole, and lay their dead bodies under their hearth, thereby to escape the hauntings of Ghosts, that is neither known nor heard of by the Laplanders: "Whereas" saies he, they are strangely frightened and haunted with the Ghosts of their kindred after death, they provide against that by burying their bodies under their hearths: by this only remedy they guard and protect them-

"flee Death and Buriall. 127

"Selves against the hauntings and affrightments of Demons, this if they do, no ghosts afterwards appear; if they neglect to do it, they are perpetually interrupted and infested with the apparitions of their too officious kindred. They are so far from burying the corpse under the hearth that they rather remove them to as great a distance as they can, But it is a singular and memorable passage, that these especially who are less observant of Christian rites, do use to bury with their deceased first an hatchet, and next a flint and steel, of which ceremony they give this account, that if they ever come to rise againe in that darkness they shall have great need of Springing a light; to which the flint and steel may help them, as likewise there will be occasion soon a ready way, wherein they may travel! to Heaven, to which purpose their hatchet may stand them instead, them especially that are buried among thick Woods, that many Trees obstruct their passage, they may cut them down. And this do they themselves at this day affirm, now they have heard of a last day, and a Resurrection of the dead. But I suppose it rather to be an ancient superstition remaining still in these Countries, nor used only by the Laplanders. I myself saw some few miles distant from Vpfal, raked out of the Sepulchrofa famous person, the great Treasurer of this Kingdom, M. Steno Bielke, a steel and flint; which that it was a relique only of Paganism, not the place only, but Tomb over him did sufficiently testify. It is certain that it was the ancient person of Pagans, that there was no other way for the dead to arrive at the abodes of the Blessed, but through darkness,

which they are the more afraid of, because it is the nature of their Country to have thick darkness and of more duration than is usual among others. As concerning the hatchet, it is no wonder, whereas in other places it is a received custom to lay by dead People their Weapons, of which the principal one, among the Laplanders, is the hatchet. As for what appertains to the modern Laplanders, Olaus Petri imagines that they bury these things with their dead, because they believe that after the Resurrection they will take the same course of life they lead before, and for that reason they furnish them with the same utensils. Thus do they who are less observant of the religious ceremonies, and dwell farthest off from the Christian Civilization take special care to have their dead carried to the Church-yard where the Priests do earnestly request of them. It is foolish too to think that they, when they have been accustomed to bury in such a place are so ambitious as to give money to have their deceased buried in the Church-yard, but the Church.

But never the Laplanders will willingly dig up a grave, unless he be extraordinary poor, such whom the richer of them hire at a considerable rate to such an employment, or some other of Sweden, whom they can procure. So the deceased person is buried according to the Christian rite, when they have mourned for him, putting on the worst clothes they have, it is peculiar to them, that they leave behind them the sledg whereon the corpse was brought to the Church-yard and all the vessels wherein the deceased lay during sickness, these they bring to the Sepulcher, nor fear I suppose left any deadly thing should cling to them, and that cannot be used by others without harm. So when the Person is buried, a funeral banquet is provided, the time of it is usually, the third day after the burial,

It is the 126 Of the Laplanders Deceaseds ,

the banquet is furnished out of the flesh of the Reindeer; that drew the person departed to his Burial place. That they Sacrifice in honor of him, and all the kindred and acquaintance feast upon it. At this feast they take special care, not to lose the bones but gather them all up diligently, and lay them in a coffer and bury them under ground; if they have the opportunity of procuring Spirit of Wine, they drink it about to the memory of the person deceased, and call it Saligamim, that is the Wine of the blessed, meaning, I suppose that they drink it to the memory of him, that is happy by his departure from earth: however it happened, that those kinsmen of Thomas the Laplander, as was above mentioned, made this feast before the due time. They fasten upon the coffer, wherein they shut up the Reindeer's bones, the image of a man fashioned out of wood, bigger or less in proportion to the deceased person; thus much of their funeral rites. Only some of the richer do repeat the feast every year, in the manner aforesaid, where may note, that the Reindeers are not only slain for their usefulness of the feast, but likewise in manner a Sacrifice, and that the bones are offered to the Manes of the deceased, at this more largely treated of in another place\* It moreover is apparent that the Laplanders time of mourning is not used to be short, but of a long continuance, especially for the loss of married persons or children, and consists not in ostentation, or appearance, but only in inward sorrow. I come now to their manner of inheritance and division of their goods, which follows upon the death of any one, for the Laplanders likewise have their sort of riches, consisting most in moveables as cattle, Silver, brass and copper vessels and the like, but there is nothing scarce which they are more esteemed than plenty of Reindeer. Some of them have a hundred, some a thousand or more; Olaus Magnus makes mention of but half these numbers Lit. 17. Cap. 28. but what may be read in the papers of John Bartus, confirms their number to be much greater. Oroveen, this there find, was so rich in Reindeer, that their number could not be known. Arent Juhlius stole a hundred of them, and yet they could not be missed. And other things which serve for daily uses, they keep in public, or else lay up in their cupboards, as have elsewhere Shown, but they bury underground either silver plate or money, and the place they call Roggri, they lay it first in a close box, that in a copper kind of kettle, and that they cover over with board, and so strew it over with earth and moss, that no body may perceive anything to be hid there, this they do so privately, that neither their wives nor children can tell any thing of it, so that it sometimes chances, that, when they die suddenly, all these things are buried and never come to the heirs, but what come to their hands are thus divided among them, if they be moveables, the Brother receives two thirds, the Sister one, as was appointed by the Provincial Laws of the Swedes. The two Reindeers given to the children in their tender years, the one the Tooth

Rain-deer, the other the Parents free gift, are exempted from this common divifion, as likewife their increafe, which Sometimes comes to a considerable number. If the goods be not moveables, as territories, lakes, mountains and fuch like, the children of either Sex, poffeff them with equall right, and make ufe of them indifferently, tho this be not a bare permiffion, but founded in the "division of Lapland, made by Charles the Ninth, in which to every family were given its own territories, Lakes, Woods, Mountains, and the like, as has Of the Laplanders Birds and Tifb. 129

been mentioned in another place, from whence I SuppoSe tis, that they remain ftill to each Single family, and are not liable to division or to be distributed among the heirs as other goods; for thefe are not their own proper poffeffions, as other goods are, but only granted from the crown of Siped-land to them to receive the profits, and upon that Score every year they pay a certain tribute, which we have treated of before, So that there remains nothing elSe to be added here.

## CHAP X X V 11L

Of their Cattel.

AFTER our difcourfe of the inhabitants of Lapland, their Nature and manners, Something is to be Said of other things there remarkable. First of their Cattel, of which they have Some common to other Nations, Some proper only to themfelves. They have roHorfes, nor ASTes, Oxen, nor Bulls, Sheep nor Goats. The inhabitants do not regard Horfes, for the little ufe they have of them ; Oxen, Sheep, Goats, they procure from their Neighbors, for the provifion of meat, wool, and hides, and they keep them but one Summer, ftill killing them a Utile before Winter. The Beasts proper to Lapland which no other Nation has, are Rain-deers, 'Peucus stiles them Tarandi, but without reafon, for the Rain-deer compared with Tarandus as 'tis defcribed by Pliny, have fcarce any thing a like, the Taran-dus having the bulk of an Ox, an head bigger than a stags, and hair as thick and rough as a Bears, which he can change into any color, as he Shews in his 8th book, but nothing of this agrees to the Raindeer, as we Shall Shew anon. Likewife Gefntr did erre in bringing this Animal from two divers Species. 'Tis not known who impofed the name •, but whatever become of the Etymology or imposition of the name, tho it feem to be of late times, thebeast it felf was long before known. The first that Wrote of him was Paulus fVarnefrid: he fpeaks there of a people which he calls Scritobini, which were doubtlefs the Laplanders, for he defcribes their cloths to be the fame with thofe which the Laplanders call'd Mudd, he affirms that the beast of which they had their hides was not unlike a Stag, which Serves to prove that they were the Rain-deer, for fo thty are call'd by Herbeftenius, Damianus, and Olaus, who tells us that they are Something taller then a Stag.-thofe which have broad horns ( found most in the North ) are kfs than others. But tis not the fame thing to talke of tallnefs and bulk; for tho other Stags owe their height to their long legs, they have lefs bodies than the Rain-deer. They have 3 horns, 2 branching outbackward, the third fprowting down their foreheads ( which Olaus obferves is to guard them from the wild Beasts efpecially the Wolves.) Lomenitis fpeaks of 4 horns, 2 backwards and 2 forwards, as appears by his pidure, in which the Artift falls Short of the matter, as my draught which is more accurate will Iho.v: but Albertus Magnus makes them have three rows of horns, for fojonjonus out of him, they carry Sales he 3 horns, each breeding 2 horns more, which makes his head Seera buftiy.

Kk TwTwo of these are bigger then the rest, which answer to the Stags horns, growing sometimes to that bigness as to be 5 cubits high, and are adorned with 25 branches. The Doe has 2 short horns, one being fixt in its forehead which it uses in conflict with other beasts. These horns are proper only to the Buck, the Doe having much less and fewer branches. They are commonly covered with a kind of Wool, which is most frequent after they are cast and begin again to shoot; so *Olaus*. In the spring, they begin to sprout, tender, but rough and full of blood: when they come to a fufficient growth, they cast their hair in Autumn. The Rain-deer differ from a Stag, that their feet are thick like a Bulls; hence *Olaus* took notice of their round hoofs: when they walk, the joints of their feet make a noise like the clashing of flints, or cracking of nuts, which is peculiar only to these beasts. Lastly their color is different from a Stags, for it comes nearer an Ash: besides they are white not only on their belly but on their haunches, which *Damianus* observes does render them more like Asses then Stags, and *Zeigler*

agrees with him. But I cannot see on what account *Olaus* attributes a main to this beast: they have indeed, especially under their necks, hair longer then ordinary, such as Goats and other beasts have, but nothing agreeable to an horse main: tis farther observeable that tho they are cleft they do not chew the cud. Likewise instead of the bladder for their gall they have a black passage in their liver. This is the picture of one drawn to the life.

Moreover the beast is naturally wild, and such still abound in *Lapland*,/

Of the Laplanders Birds and Tifb. 131

but now muhitudes are tamed Sor domeftick Service ; thoSe that are bred oS tame ones, remain fo, oS which there is great plenty. There is a third Sort bred of the wild and tame , for they ufe, as Sam. Rheen observes, to Set out tame Does about rutting time, for the better conveniency of catching the wild ones. Thence it happens that fometimes the tame ones breed that third fort, which they call particularly Kettaigiar or Punch , and are bigger and stronger than the reft, and fitter to draw Sledges. He faies too that they retain fomething of their primitive wildenefs, fometimes being very headstrong, aaid kicking at him that fits on the Sledge. The driver hath no remedy then but to turn his Cart, and lie under it, till the Beast ceafes to be unruly, for they are Strong, and will not be governed with,,whips. They go a rutting about S. Matthews tide, in the fame manner that Staggs do: if any Buck be killed in that Seafon, the flefh Stinks like a Goats, which makes the Inhabitants defift Srom killing them at that time, but at other times they are good meat. The Does ( v hich they call Waijar') are big ten months, they calve about May, when they can recruit themSclves with the Sun, and freih grafs. They breed but one a piece, but are fo fertile, that of an hundred there is not ten barren. Thofe that have calved areftiled Raona, which become exceeding fleShy, as if they were famed against Autumn , at which time they are ufually killed.

Thofe that have young ones never are houfed , but give fuck without, and in this cafe the great multitude breeds no confufion, for each Dee knows her proper Calf, and is known by it; So Saies Sam. Sheen, who affirms that they know one another after two or three years abfence. When the Calves are grown they feed on grafs and leaves, and what the Mountains afford: their color is mixt of red and yellow. About S. James tide they cast their hair, which in the next growth turns blackifh. They are at their full growth in 4 years , each year changing their name; the first, they are filed NamilopfJ, i. e. namelefs. Tornaus calls the Buck Hiroas , but Rheen gives him the name of Herkj. When they are able to work, they are tamedj one Sort being condemned to the Sledge, and thence named Vaijom-herk.it others to carry burdens, thence called Lykam-herbt. ThoSe that are defign'd for labour they commonly gueld, which renders them more tradable : this is done when they are a year old, Thofe which are referved for breeding, are called Servi. The Bucks are not So numerous as the Does, of which there be an hundred for twenty , which are profitable for Milk, Cheefe and breeding. Both men and women milk them kneeling , one hand being eniploied to hold the pail ,and the other the dugg. They milk them fometimes loofe, and fometimes bound to a post, about 2 or 3 of the clock in the evening, and but once a day , the reft being referved for.the calves : thofe which have Calves alwaies yield moft milk: the greateft quantity they give at once is a Swedilh pint and half, that is about the fourth part of the ordinary mea-fure upon the Rhine. The milk is fat and thick , and very nurilhing, which is their chieft food; thai: which they do rot boil they make Cheefe of,which is thus defcribed by Rfyen? The Dairy-Maids first let the milk ftand to cream, when it hath flood they take off the cjeam with a skimmer. When one Cheefefat is filled, they fill another, and put it on the firft, and fo till 6 or 8 are filled, then they turn the Cheefefuts, that the lowermoft be in the top, and ufe not their hands to prefs the Cheefe, but let them prefs

K k 4 each132 , Of the Laplanders Cattel.

each other. Each CheeSe requires as much milk as ten Rain-deers can Spare: their Shape is round about two fingers thick, and as big as a Trencher, which we uSe at table, their Milk makes very fet CheeSe, but no Butter, instead of which they have a kind of tallow, as I Shew'd before.

Now the Laplanders having Such advantages Srom theSe beafts, take great care in driving them to their

Meadows, and deSending them from wild Beasts. They are so concerned for them, that they bring their Wives, Children, and Servants, to watch them in the pastures, and drive those that wander back to the Herd. When milking time comes, they drive them into folds, which are Spots of ground, hedged in with hurdles stuck on forks, each fold having two doors, one by which they enter, the other which carries them out into their Meadows. Their meat in Summer is the best grass the Mountains afford, with leaves of young Trees. They avoid all hard rough grasses, especially where Bullrushes grow. The other Seasons of the year they feed on a kind of white Moss, which abounds in Lapland: when the Mountains are covered with Snow, they Scrape out this Moss with their feet- And S. Rhen observes that though they get left food in the Winter quarter, they grow whiter and fatter than at other times, for in Summer the excessive heat makes them worse. These Cattle too are subject to distempers, which if once begun, spread and kill the whole Herd, but this very rarely. They are infected with that more frequently, which Olaus describes. About March worms or worms do begin to breed in their backs, which when alive, creep out and make the Beasts skin, if then killed, full of holes, like a Sieve, and almost useless.

The Wolves trouble them, though they have their horns to defend themselves but they are not always so armed, for they cast their horns once a year, which grow again very slowly. The Does never cast theirs till they have calved. The Rain-deers use not their horns when they encounter the Wolves so much as their forefeet, with these they receive them coming on, otherwise their feet defend them by flight, which they can easily do, if not hindered by Snow. The third inconvenience is that if they be not very carefully looked to, they will wander and be lost, therefore the owners put certain marks on them to distinguish them from others; their marks they put sometimes on their ears, and not their horns, because they cast them. But if they escape all accidents whatever, they never live above 10 years.

And thus much for the Rain-deers, which alone supply the want of Horses, Sheep, and other Cattle. Therefore the Inhabitants apply themselves only to the care of these, neglecting all the rest; besides Dogs, which faithfully watch their Houses and Cattle, and are very Serviceable for hunting, as I have mentioned in that Chapter.

CHAP.133- Of the Laplanders wild Beasts.

CHAP- XXIX

Of the wild Beasts of the Laplanders.

OF all the Beasts in Lapland the Bear is chief: him Saies Sam. Rhen, they stile King of the Woods, and gives this reason, because of his strength and fierceness he exceeds all the rest. They are very numerous, some fiercer than others, especially those which are marked with a white Wreath about their necks, many of which are found in the North. These annoy the Inhabitants Cattle, and overturn their Stores; which they sit on the top of a Tree, to preserve their flesh and furs, and all that concerns provision: but in one night the Bear destroys all the food they have laid up.

Next the Bear the Elk is remarkable, which Olaus calls the wild Ape, Scaliger confounds it with the Rain-deer, for he saies, though it had Ape's hair, it was called by the Swedes, Ranger, by the Goths, Rangier, by the Germans, Illend, by the Moscovites, Lozzi, and Some Books say that in Norway they were named Re & what Books he means I am ignorant, but I am sure the Elks, which the Germans call Ellend, were never called Re-hen, but Elg, or Mlgar, which is now the common name through all the North; neither can I think otherwise of the Moscovites Lozzi, for it is the same with the Lithuanian Lojfo, as Herbeflenim observes. That which the Lithuanians call Lofs, the Germans call Ellend, and many in Latin Alee. So that Lofs, Lozzi, AElg, Illend is the same Beast, but quite different from the Rain-deer, contrary to what Scaliger thought. For first it excels the Rain-deers in bulk not a little, being as high as any Horse: its horns are shorter, but above two palms in breadth, shooting out a few, though not many young sprouts. His legs are not round, but long, especially the forefeet: he engages very smartly, and his sharp hoofs enable him to encounter all Men and Dogs that oppose. He hath a long head, and huge thick lips always hanging down; his color is not so white, but all over his body it inclines to a dark yellow mixt with ash: when he walks he makes no noise with his hoofs as all Rain-deers do; whoever sees both Beasts (as I have often) will perceive such difference, that he will wonder how any one should mistake.

There is no grpat breed of thefe in Lapland, but they have them from other places, efpecially Lithuania. Charles the ninth, hy a public Proclamation claimed all (he skins of thofe that were killed for his Ex-> chequer, as I mentioned in another place. Ohfus faies that they continue altogether in the South of Lapland, and are t?ken moft frequently by running them down , or hunting; in other places they are rarely found: but it is mauifeft that twice a year they fwim in great Herds outoiCa-relia, over the River Niva, to wit, in the Spring to go into Carelia, and in Autumn to return into Rufpa. Seine few Stags have bin feen in Lapland. S. Rheen mentioning the chief Beafte which have bip found there, reckons feverall fpecies of four-footed Beafte, as wild Rain-deers, Bears, Stage, LI Wolves, 134- Of the Laplanders wild Beafte.

Wolves, Gluttons, Beavers, Otters , Martins, Squirrels ; but theSe Stags are but few and little , Such as they call Damacervi, or Platicerotes, which Since they have nothing peculiar from thoSe in other Nations, let it SuStice that they are named. To theSe I may add wild Rain-deers, but becaufe they differ from the tame ones only in bulkbeing bigger, and in color fomewhat blacker, I will likewife pafs them over. Sam. Rheen after the Stags mentions Wolves, of Which there is a great number, diftinguiSht from thofe in other Countries only by their color, fomething,whiter, whence they are often called white Wolves: their hair is thicker, longer and rougher. Thefe moft of all mo'.est the Rain-deers, which are armed against them with their horns.

I find in fome Papers of Bur<tm that the Wolves did never aStault the Rain-deer if it was bound to a stake: the reafon maybe Becaufe he fears fome trap when hē fees the rope that binds the Raindeer: for the Wolf is a very fufpicious creature, and thinks every thing he fees to be a fnare to catch him. Befides he may fufpefl that men lie hidden to kill him, whereas the Rain-deers are only bound for the better conveniency of milking them. Neverthelefs, the Wolves venture not only.cn Beafte, but on Men and Women, efpecially thofe that are big with child. Travellers are forced to go armed , particularly Women near their time , for the Wolves take their fcent and watch more greedily for them, therefore no Woman is permitted to travell without a guide aStifting her. The next are the Gluttonr, which are frequent here, they have a roundhead, strong and fharp teeth, like a Wolfs , a plump body , and feet Shorter than the Otters: their skin is of a very dark color , fome of them refemble Sables, only they have Softer and finer haire ; this Beast lives not altogether on Land, but many times in the Water, like the Otter, tho much bigger and stronger: Some compare it to the Otter , but it is far greedier than he, for thence it gets its name. For Olaut tells us that it is called by the Swedes , Jerf, by the Germans, Wildfras: but this German name doth not denote the Beast to eat much, but to devour what it finds in the Woods, for wild Signifies any thing in the Woods5 wherefore either Scaligr did not undeiftand the word, or elfe the Printer did not follow his copy: which appears more plainly, from that the Gulo doth not only infest wild Beafte, but tame (as hath bin often known in Stedland) and Water creatures too, being it felf accustomed to the Waters.

There are abundance of Beavers in Lapland, becaufe the Nation abounds with plenty of Filh, whence they have ft ere of food: Olaus thinks that the plenty of them proceeds from the quittnefs of the Waters , which are never troubled with Ships, as the Rhine and Daneiv are. I add nothing of thefe becaufe they are not distinguish'd from the vulgar fort, neither aie the Octers. Next to thefe Sam. Rheen fpeaks of the Foxes , as being numerous, and of feverall forts over all Lapland. He reckons up, befides the common ones, thofe that are black, brown, aSh-colored, white; and thefe that are marked with a crofs. The black are moft valued becaufe they are rare: in Mofcoty Men of honor and preferment have their Caps made of their skins, which are fold, as HerberSkniut obServes, for 10, fometimes 15 pieces of gold, Thofe that are marked with a crofs, Jobnfivn calls Crucigr\*, and describes them thus : they have from their mouth , over their head and back

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Of the Laplanders Birds and Tifb. 135

to their tail a black streak, another croffing their back, and down to their forefeet, which iwc^lines do refembleacrofs. ThtSe are pref tried before the common red Foxes, being bigger, and having thicker nair. The afhen-colored Foxes are thoSe which Johnflon Alls Ifatids, their color is mixr of afh and blew, Such as is the color of the woad, tho this color is not Spread all over his body, nor is any (ingle hair wholly of this color, for the



Longest hairs are black at the end, the (honest white, from both which this color results. Olaus calls these Celestine, or silvery-colored Foxes, where too he tells us that they are of less worth than the rest, and the white ones too, because their color is so, without the tincture of any other, such as Conies use to have. The reason because their number is great, and their hair not durable: but that there is such abundance of these skins happens because the Foxes are more easily taken, not living in the Woods, but on the naked Mountains between Norway and Swedland.

After the Foxes the Martins are mentioned. These too are frequent in Lapland, and indeed no Nation doth afford more or better skins than this doth. But these differ too, those that have yellow on their throat being preferred before the white: but this is observable that the Laplanders have no Martins but in the Woods, and they have also a particular Sort of meat, for they feed on Squirrels and Birds. In the night time, says Olaus, by the advantage of their sharp claws they can easily climb any Tree, where they make a prey of the Squirrel!, who is quite as nimble, though not so strong, and therefore can sometimes save himself by skipping round the arm of a Tree: this the enemy cannot imitate, especially if the Squirrel leads him up to the top branches, otherwise he cannot escape, and leap from the top of one Tree to another. The Martin is not injurious only to the Squirrel, but to both small and great Birds, which he seizes on as they are at roost: if they be the greater Birds they presently betake themselves to flight with him sitting on their backs, and persisting to bite so long, till they drop down dead.

Next are the Squirrels, which are incredibly numerous. These particularly change their color every year. When Winter draws on they turn from red to grey, which color is valued in the skin; this color the further the Beafts are Northwards, is the purer, and less mixed with red, and is so too the farther the Season is from Summer, at which time they are never hunted, but all in the Winter. Though they do so abound, yet they are wont to go away in such troops, till there are scarce any left. The reason of their departure is not known: Some think it is because they fear hunger and foresee the want of meat. Others think it is to avoid the injury of the Weather. Rhen and Ol. Pet- describes their mirth on this wise. They go to the banks of a River, where they find the bark of Pine, or Birch trees, on which they trust themselves, and venture to launch forth, pricking up their tails for sails. Thus they are carried at the mercy of the wind till it overturns them and their bark. Their body is of that nature that it will not sink, but being drowned, is driven to shore, where very often great numbers are taken up, and their skins, if they are found soon enough are as fit for use as ever: but though such an accident, as this, sleeps away most of them, yet the few that are left preserve the Species, and multiply very soon, for each Squirrel brings forth 4, 5, or more at a time. And those are all the Beafts which S. Rhen mentions. But of the Laplanders Wild Beafts.

But besides these, there are others, such as are the Sables which Olaus Magnus calls Zabelli, their skins Johnflon in his History of Animals commends. Olaus faith that their skins were made use of by the Lapland Women, especially by the Brides to adorn themselves with them, and that there is but small plenty of them in these parts. Some make this beast like a weasel, others especially Scaliger like the Martin, and indeed he seems to be in the right both to the bulk and Shape of it. Their color the nearer it comes to black is the more esteemed. There are found several all white, such as we have often seen the Muscovian Embassadors bring over to the King for a most singular present. By which Adamus Bremenfls in his Scandinavia seems to have understood white Martins. There are also Ermins which are found only among the Laplanders. Jovius wrote of them that they were good exchange for any sort of Merchandise. These Ermins are nothing but white weezels having the end of their tails black, Johnflon takes notice thereof out of Albertus Magnus, he calleth the beast triminius, which is the same thing with Armelinus and Hermelinus, differing neither in bigness nor nature from the weasel, the color argues nothing, for he has that only in Winter, but in Summer is of a bright yellow. It is as greedy of Mice as the Weezels are, whence the Swedes call it Lekat. I am unwilling to call it with Scaliger a Swedland Mouse. Among these I had rather reckon a little sort of beast which they call Lemmus, which Olaus Magnus faith the Ermins feed on. Samuel Rhen speaks of a sort of Mice found in Lapland which they call Mountain Mice or Lemblar, which Worm's describes with short tails and staring hair, and not unlike a Mouse. I will speak little of

their color, which Olaus faies is various, Samuel Rheen affirms it red, who obferves too that they come of a fudden, and cover the ground with their multitude. Olaus obferves that this is alwaies in stormy weather, and thinks that it rains thefe creatures, but is all together in a doubt, whether they are brought thither by the winds, or bred in the clouds. Wormius thinks plainly that they are bred in the clouds: but the learned Vnffius in his notes to Vomponius Mela corrects him, and faies the reafon why thefe animals are fupposed to fall from the Clouds is becaufe they ufe not to appear, but immediately after rain they creep out of their holes, either for that they are fill'd with water, or becaufe this creature thrives much in rain, which opinion feems most probable to me. Thefe creatures are very bold, never making their efcape when Paffengers come by, but keep on their way, and make a noiSe like the barking of a dog: they fear neither club nor Sword, but if any one Strike at them, they turn again and bite. It is obfervable in them that they never go near or do any mifcheif in any hut, fometimes they fet upon one another, being divided as it Were into two armies, this the Laplanders take to be an omen of future war in Sfpedland, and gather whence the enemy will come, by obferving whence thefe animals first moved thatprovoked the reft. Thefe creatures have their enemies too, firft the Ermines as I mentioned before, then the Foxes, which bring a great number of thefe into their holes: hence the Laplanders have no fmall difadvantage, for the Fojces ufing this fort of food moft, regard not the baits which they lay to catch them. Thirdly the Rain-deers devour them, and laftly the dogs which eat only the fore part of them. Thefe creatures never live, if they chance to eat any herb grown after they had tasted it before: Sometimes they perilh

other-Of the Laplanders Birds and Tifb. 137

oierwife, as being choaked in the Hedges or dropping into water. The laft Sort of beafts are hares, which are esteemed for their white skin, efpecially in the winter, at which time they are as white as the Foxes; they change their color every year, alwaies turning white towards this SeaSon; for which tho many reaSons may be given, I think this is most considerable, that Nature and Providence designed it, leaft when the ground was quite co-ver'd with Snow, their color might eafily discover them, and they being equally oppreSTed by man and beaft Should be quite deftroy'd. For which reaSon too, probably Some birds at that time are white. Olaus Magnus tefti-fiesthe-Same of hares, that immediately after Autumn they begin to grow white, and at that time are frequently taken half white and half nor, but in the midft of the Winter they are all white as before.

CHAP- XXX

Of their 'Birds and Fijh.

I COME now to the Birds, of which here is great store. Samuel Rheen mentions thefe, Swans, Geefe, Ducks, Lapwings, Snipes, all forts of water Birds, and wildfowl, as Heathcocks, Stock-doves, Partridges, Woodcocks &c. he makes a diftinction between water fowle and thofe that are bred in Woods, and proves that they abound with each fort, becaufe the country has fo many pools, ponds, and woods. Of thefe birds, fome are in other countries, fome only in thefe Northern parts. Swans, Geefe and Ducks, are known every where: he means wild ducks, for they have no tame ones. Olaus Petri takes notice of the fame thing. It is remarkable in thefe wild foul, that they come from the South into the North, where they build their nests, hatch and breed up their young ones, which is not frequent elle-where. I believe it is becaufe they do not find fuch fecurity nor plenty of food in other places. The Snipes I fuppofe are fcarce found any where elSe, their back and head are black, and most part of their wings, v hire on their breaft and belly, red bills, very long, and fet with teeth, Short feet and red with skin between their claws, as all water fowle have. As you may fee in the next page.

To this we may add that fort of Bird called Loom, which Samuel Rheen omitted, unlefs he comprehended them under the water-fowle in general^ for there is fuch a pumber of them, and fo various, that the particulars would take up too much time: Olaus Wormius has a draught of this bird, it is no fort of duck, as appears by its bill, which is not broad but Sharp. This bird peculiarly goes not upon land, but alwaies either flies or Swims, it hath feet very Short for the proportion of its body, and standing So much back, that tho they are very convenient for Swimming, yet it cannot fo poife its body on land as to be able to go: hence it is called Loom, which Signifies lame or unable to go. Of the wild fowl that which Samuel Rheen calls Kieder and we render Wogallon,

intimating the biggest Sort, is named Cedron near Trer.t, if Gefntr may be credited, who deScribes the reft very probably : but as to

M m thethe color of the Hen, which he affirms does differ nothing from the Cock, he is mistaken; for the color is quite yellow with black specks. The same may be observed of the Stock-doves which he calls the lesser *Vrogalli*, for the hen differs from the cock, he being all black, and she yellow, like the hen of the Heathcock, from which she is distinguish by nothing but bigness.

*Olaus Magnus* because the color was not exactly yellow, called it ashen, for sometimes it is composed of both these, most enclining to an ash. There are no other sort of wild cocks, then those the *Swedes* call *Orrar* and the Latines *Tetraones* or *Vrogalli minores*: their combs are the same with the *Vrogalli*, placed not on the top of their heads, but above each eie, which the painter not understanding drew them from his own tame cocks. Some call these birds Pheasants, but whoever compares them, will discern two distinct species. Both sorts are found in *Lapland*, but the latter not so frequent; nor are the others equally plentiful every year, for in some there are none. I come now to the woodcocks, which I think is the right name; the *Swedes* have a bird which they call *Jærpe*, and the *Germans* *Haselhun*, but it is doubted whether these are the same with the woodcock, for they do not frequent marshes as the woodcocks do, but live altogether in woods and groves, whence *Rheen* reckons them among that sort of fowle which inhabit the woods. However, there is plenty of these birds in *Lapland*, and they afford good meat for the inhabitants; but no bird abounds there more then the White Partridge, not only in the woods but on the highest Mountains, even then when they are covered with Snow. I call it *Lagopos* which *Samuel Rheen* sometimes *Fialripor* or *Snioeripor*, the *Germans* and especially the *Helvetians* term is *Schnæhuner*, i. e. Snow-hens, or *Shnaevoigil*, i. e. Snow-birds, because they delight in Snow and to dwell on the top of the Alpes. They have a kind of hair instead of Feathers, and hears feet, whence they are called *Lagopodes*. *Samuel Rheen* describes them thus, that in the Winter they are as white as Snow, having not one black feather, but that which the Hen has under her wing: when spring comes they turn grey like hen pheasants, and keep that color till Winter. *Olaus Magnus* mentions a sort of snow birds, which naturally changes its white into ashen, but I can scarce believe he means the *Lagopodes*, because he speaks of their red feet, such as Storkes have, whereas the *Lagopodes* much differ. Another thing *Samuel Rheen* observes, that the *Lagopodes* never sit on trees, as *Olaus* his Snow-birds are painted, but are alwaies on the ground very active, scarce ever sitting still. Their shape is this.

The next is their Fish, of which they have incredible store; *Zeiglerus* saies their draughts are so great, that they are forced to transport some of them into other Countries. *Jovius* speaks too of great plenty they reap from the Seas, because he is describing those *Laplanders* which live near *Muscovy*: whereas the rest can have plenty enough out of the rivers. The best sort they have is Salmon, for which *Olaus Magnus* saith there is not better fishing in any part of *Europe*, then in the Bothnic towards *Lapland*; whose mountains send down vast rivers of fresh water, against which the Salmons come in such shoales, and with such vigor, that the Fishermen find them at the head of the river on the top of the mountains. *Samuel Rheen* too prefers these fish before all the rest, and saith that they swim up all rivers that they are able, and come down again about S<sup>t</sup> *Matthews* tide. And that it is much worse when it returns, then when it went up, which seems to be, because tis wearied and spent in struggling against the stream, and engendring; which it alwaies does in those parts of the river which are most remote from the Sea: when he comes up the river they call him *Salm*, at his return *lax*.

The 2<sup>d</sup> sort of fish are Pikes, *Olaus Magnus* speaking of this saith, that in *Lapland* there are marshes of fresh water, 400 *Italian* miles in length, and 100 in bredth, in which there is such abundance of Pike and other fish, that they do not only supply 4 Kingdomes, but are dried and transported farther into *Germany* to be sold: these fish alwaies use fresh water, and are every where known having long heads, the lower jaw hanging out, many

sharp teeth, which the Germans call *Hecht*. They are found sometimes to exceed men in length. *Olaus* affirms, that if they have fresh water and food enough, they will attain to 8 foot in length.<sup>140</sup> Of the Laplanders Birds and Fish.

The 3d Sort are those which the Swedes call Syck, not much differing from the Carp; only they have longer mouths, and not so broid, they are commonly not so big as carps, but in Lapland they are found extraordinary, sometimes weighing 10 or 12 pounds.

The 4th Sort is Abbor which is » with us a perch: this is very plentiful too, and frequently of an incredible bigness. There is to this day in a Chappel at Lulea, kept one of their heads dried, which is from the top to the under jaw 2 spans thick. There are found water-weezels red and white, chiefly in the pools near the Sea. Samuel Rhen speaks of 2 sorts which the Swedes call Rading, and Airlax; whether they are any where else found I know not. Rhen thus describes the first sort. Rading, has its name from the red color on the lower part of its belly. The latter is very like a Salmon but not so big. Some take them for Salmons not come to their full growth, but this is an error, for these fishes are taken in pools, which are on every side parted from the Sea, and are known never to have any Salmons. I had rather refer them to the trout, or Trutta, because it scarce differs in shape, only the Trouts flesh is redder and fatter. Besides these there are many other fish in Lapland, but not regarded, because they serve not for food, for which reason I pass them over: only *Olaus Petrus* gives us this doubtful account of their names, *Salario*, *Cobitis*, *Barbatula*, *Rubellio*, *Borbocha*, *ocutah*, *Prafmus*, *Cypri-nus*, *Cobitis aculeata*. This Country breeds not many reptiles, nor serpents: but this is meant of the upper Regions towards the Norway Mountains, for in the low woody places they are found though not many. There are but few insects; as for fleas they are quite unknown, but they receive much injury from gnats, which infest man and beast, especially the Rain-deers, which upon that account are driven away to the top of the highest Mountains. The men arm themselves against them by keeping a continual smoking the house. If they sleep, they put a blanket over their body and head: when they go abroad they put on a garment made of hides, and on their head cloth caps. I have been told by the Natives, that many to defend themselves from this insect, daub their faces all over, except their eyes, with resin and pitch.

Besides these, there are great wasps which trouble the Rain-deers, and sting them so deep that sometimes they leave marks behind them even when the beast is flayed: those little holes which they make with their stings the vulgar call Kaorme. The only remedy for the Raindeer against these, is smoke, which if not present they dip themselves in water: and let this suffice for their Animals.

CAP. 155 Of the Laplanders Trees and Plants.

## CHAP XXXI

Of the Laplanders Trees and Plants.

I descend from their Animals to their Trees and Plants, with which they are well stored, though *Jovius* observes that they have no fruit Trees, as Apple, Pear, &c. neither have they any Wild Trees which will not bear the cold, as Oak, Birch, which *Ol. Pet.* takes notice of, but adds that they have plenty of Pine and Fir, Juniper and Birch, Service tree, and Willow, Alder and Dog-tree, the Asp and Ollar: but these Trees do not grow every where, for the Mountains called the Fells, between Norway and Lapland, bear no Trees at all; *Pet. Claud.* thinks the reason of that to be the continual storm of wind that is on them, but perhaps a truer reason may be the extremity of cold. The ground that lies near the Mountains is thick set with Woods, with this distinction that the parts next them bears nothing but Birch tree, remarkable for their thickness and height, and pleasant propped, Nature having contrived them so regularly that they seem afar off to be some pleasant Garden. The Soil more distant from those Hills, besides Birch-trees, hath Fir and Pitch, which seems like some new kind of wood, composed of these three Sorts.

Besides these, there are very few others found in Lapland. Shrubs, especially Currans, or Ribes are very frequent, but they regard not these because perhaps the taste is unpleasant, especially of those which bear Black-

berries, which are more numerous than the others. The Junipers grow thick, being very tall and comely. This Country yields all manner of Berries, the chief are those which the Swedes call Hiortron, some Dew-berries, or the Norway Berry, whose Species is the same that grows on Brambles, each Berry being divided as it were into grains of a pale yellow color, beginning to be red as they ripen. These commonly grow in marshy places. They creep on the ground, and are sustained by little props, so that they ought not to be reckoned among Shrubs. The Berries are very wholesome, and are a present remedy for the Scurvy. The Inhabitants delight to eat them with their flesh and fat meats, as I mentioned before. They have a sort of black Berries, called by the Swedes, Hallon, according to Olaus Pet. also the thin leaved heath, that bears a Berry, which some call ground Ewe, the Swedes, Kraokebær, the lesser black Berries called in Swedland Lingon, and the lesser black Berries called Blaobær, all which Olaus Pet. takes notice of, Speaking of their manner of dressing meat, particularly of the Heath-berries: whence it appears that these Berries were as plentiful! with them as the former. They have all sorts of other Berries, though the Natives do not so much value them. This Country affords very useful Herbs, Such as are Angelica, which the Inhabitant value so much that they call it the Lapland herb, or Samigraes: they are much pleased with it in their meat: it grows with a short stalk, but thick. In the same place is found Sorrel, which they use too in their food. Some particular herbs they have

Of the Laplanders Trees and Plants.

which are not found anywhere else, as Calceolum Lapponicum, or Braffica Rungiferorum- what sort of herb it is Sam Rhen expresses in these words, which, though tedious, I thought fit to transcribe that we might have his exact opinion of it. There grows (faith he) an herb which they call Calceolum Lapponicum because its flower is like the Laplanders Shoe, it is of a blew colour with three rows of Seed in the pod, it has larger leaves than the vulgar cabbage, its stalk is a finger thick and the root bitter: it grows extraordinary fast, and rises to three cubits in height, and sometimes more: it is thought a bad and unprofitable herb because no beast will eat of it. There is another herb very useful and wholesome, and of great esteem among them, which Olaus Pet. takes to be like a carrot, he says it is called Mofaraotb, having the stalk and flower of Pimpernel growing in marshy grounds to an ell in height. That Mefaraotb is not a Lapland but Swedish name, from miofa which signifies marshy places where mofse grows, what the inhabitants call it, I cannot yet learn. And these are the peculiar herbs which this country hath: I have not met with any one that could help me to the exact Shape of them. But though this soil bears some peculiar herbs, yet there are not many Species of them, which Olaus Pet. gathers from the west-Bithnia, which borders on Lapland, for in that place there are found but very few.

I come now to Mofse, which is of diverse sorts. The first is tree Mofse, with a kind of long wool, hanging down from the boughs, especially of the Pitch tree, and sometimes from others. The second, which is very plentiful and affords food for the reindeers in the winter is ground Mofse, of a white colour, with long thin leaves growing a foot high. The third is ground mofse, but softer of a more delicate yellow green. • this is pernicious to the foxes, which the inhabitants cut small and mix with their baits to catch them. The fourth is also ground mofse, short and soft, of a very fine colour, which because it is so fine they use instead of feathers to lay under Infants new born. I hear of a fifth sort with larger and longer leaves, which they call Fathne, good against fainting if it be bruised and drank in broth, but I doubt whether this be Mofse, I had rather believe it Angelica cut small prepared and boiled under ground. The last thing which is to be mentioned is Grafle, which is of diverse kinds, the best sort is that which is found in the vallies near the mountains called Fells, being liliott, soft, and juicy; that which grows in other places is thicker, rougher, and dryer. There is also a sort thin and slender which the inhabitants use for fluffing of their Shoes, and gloves, to defend their feet and hands from the weather. And these are all the trees, shrubs, and herbs of Lapland.

Of their Metals.

CHAP. XXXII.

Of their Metals.

' 1 ' Hat mettals grow in Lapland and the outermost parts of Scandinavia, I is only a conjecture of the Antients,

and there is no certainty of it, therefore none of them make any mention of them. Olaus M. flatly denies that to his age there were any Iron, Copper, or Silver mines found, therefore they were forced to fasten their boats with officers, without any nails because they had no Iron, but in the 3<sup>d</sup> year of this age, in Queen Christina's reign, a Silver mine was discovered by the inhabitants of Pitha near Nafafjäl not far from the mountains which divide Swedeland from Norway, this was the first mine known in Lapland, found by Loens Perfon an inhabitant of Pitha.

In the year 1648. The most illustrious Ericus Flemming L. Baron of Lais, now Senator of the Kingdom, and President of the company of Mines, first caused it to be opened, and a melting-house built with convenient necessities. There is also a vein of Lead richer than the Silver and easier worked. He certifies that the mountain is opened, not with Pickaxes or any Iron instruments: but they bore a hole, which must be filled with Gunpowder; when the mouth is well stopped they apply fire thro another little hole, which touching the powder breaks the hardest Stones in pieces. But the use of this mine lasted no long time, for in the war between the Swedes and Danes in Carolus Gustavus his reign about the year 1658, it was spoiled by one Van /tern the Danish Kings Governour, from which time no man would go to the expence of cleaning and repairing the mine, because it would require a vast charge, before they could get any profit by it, which was too much for men of mean estates to undertake.

The 2<sup>d</sup> Silver mine is in Lulea-Lapmark named Kiedlkievafi found by Jo-nan Petri living in Torpenjaur about the 60. year of this age. It is in the middle of the Village Torpenjaur, on an high mountain 2. miles from the top, 6. miles from Risdftada village of Norway, between Reedftad and Keidlkievafi; there is a famous high hill called Daorfial in the road that leads from the mine to Norway, the foul weather in the winter stops all passage over this mountain. The mine is rich enough and very broad, continuing the fame all over, lodged in a hard Marcasite. It has this inconvenience that there are no woods near it, but they are forced to fetch their fuel a mile and a half off: they use powder instead of digging it, ( as before ) the melting-house stands 5. miles off in a pleasant place near the confluence of Several Rivers, especially Darijock and Quickjock, which last gives the house its name. Here is a very Spacious wood and great plenty of shrubs, especially currans, and all sorts of herbs. The rivet affords abundance of the best sort of fish as Salmon, Trout, Perch, &c. distant 27. miles from Taorne discovered in 1655. by an inhabitant who was showing the ore to Ericus Ericsonius who first discovered

No 2<sup>d</sup> it. 144 Of their Stones, Jewels, and Pearls.

it. It is very rich and not drossy, only necessities are conveyed thither With some difficulty. There is another 3. miles northward called Wittunge, found by a Laplander in 1668. The vein is not So good because mixt with Iron, wherefore they do not dig it So willingly as the other 5 from these mines the ore is shipped away to the melting-house at Koenge to be melted and thence brought to Torna. There are Iron mines too, one in Tome-Lapmark joining to the Copper mine, another in the same Lapmark. called Junefuanda found in 1640. by Laurence an inhabitant there, about 22. miles distant from Torna, whether it is carried to be beaten into bars and rods at the forge at Koenge. A 34 vein of the same metal is found in Pelzjvichin at Lulha, but of these the two first only are digged. I heard in 1671. of a Golden mine: but because there was no certainty, I will not insert upon it. I mention it because there are some that affirm that it was found in Smdeland in the time of Gustavus the first, but this was divulged by an uncertain Author, as appears by the event, for to this day nothing more has been heard of it.

### CHAP XXXIII.

Of their Stones, Jewels, and Pearls.

I Come now to their Stones, which are very large and many, of an ashy colour but rough hard and intradtable, not to be reduced by any instrument to shape for use. Besides these there are others often found on the Shores which represent the Shape of an animal. These the inhabitants esteem much and adore them for Gods, under the name of Stoorjuncare. In Torne-Lapmark. near the pine Junefuando, on the banks of Torno, there are found yellow plain Stones of a circular figure like money, about the bigness of a half crown, which look like dirt, but are as hard as flints. Vn. Grape in his papers makes mention of them. I will set down a draught of them marked with the letter

B. In the mine it Self there are found Stones in the perfect Shape of Ottaedra, poliShed and worked by nature herself, but very fmall not exceeding the bigneſs of a nut, and fomtimes leſs. I have put down their figure with the letter C It is not certain whether the loadſtone be found in this Country, tho Olaw Mag. ſpeaks of mountains under the pole which ſome have thought do breed the Stone: his words ſeemto intimate loadſtones as big as mountains, but 'tis certain he cannot mean Lapland, for that has none ſuch, yet there are thoſe who affirm that the loadſtone is found there. As for pretious ſtones they have them frequently, Burtus mentions jewels, and afterwards he adds Diamond, Amethyfi, and Topaz.. By diamonds he means tranſparenc Stones or Chry-Stal, they are found big and little-flicking up and down upon the rocks and craggs: ſome are as big as Childrens heads, ſuch as I ſaw the Illuſtrious Gabriel de la Gaidie Chancellour of this kingdom have; they have fix fides ending like a pyramid, tho ſome of them are imperfed; the colour in ſome is bright and cleat not inferior to Chryſtal, in other dull and ſpoiled with flaws, ſome are pure, others have veins like cracks branching out every way, •

taken they ſerve the inhabitants for flints when they have occaſion to light a candle, and yield more fire if ſtriken with a ſteel than the flints themſelves. I have now in a *Lapland pouch* ſome Chryſtal which they made uſe of for flints. The Jewellers poliſh and cut their Chryſtals with ſuch art that ſometimes they are taken for true Diamonds by thoſe that have ſkill. I have drawn the greater ſort of Chryſtal in the native bigneſs & ſhape, marked with the letter A. *Buræus* mentions *Amethyſts* next, ſome of which I ſaw brought out of *Lapland*, but ſo pale and ſpotted that they were ſcarce comparable to thoſe that come out of *Bohemia* tho I hear ſince that there are much better found, cut rarely. The ſame thing is to be ſaid of the *Topaz*, one of which I have in my ſtudy, in every thing like a Chryſtal, only the colour inclines to a yellow. I am told that none of the reſt doe ſhine ſo much as thoſe that come from other places, which is the fault of almoſt all the jewels of this Nation, not being ſo apt to bare lively briſk colours as the eaſtern jewels doe. To this head I reduce all Pearls and Margarites, tho they be not ſtones. Some rivers in *Lapland* produce theſe, therefore there are certain inhabitants appointed to dive and ſearch for them, ſuch as was *John Peterson*, mentioned by *S. Rheen*, who firſt found the Silver mine at *Nasafiel*, he is called *een diamontzbryear ſampi partefoekiare i. e.* one that finds and cuts pearls. Which (tho out of this Country) are not contemptible, it cannot be denied but that moſt of them want that livelineſs which the oriental Pearls have, tho ſome are found as good, and in bigneſs and ſhape exceeding them. There are found ſome not come to perfection, half round and half flat, the round part being bright the other yellow and dull. I ſaw one a few years agoe brought out of *Bothnia*, ſo exactly round with ſuch freſh colours, that a certain woman offered an 120. crowns for it, a Jeweller aſſured me that if he had another as good, he would not ſell both for 500. They are bred not of ſuch ſhells as are in the eaſt broad, plane, and almoſt circular like Oiſter, but longer and hollower like Muſcle ſhells, and not in the Sea but in Rivers, as may be gathered from *Olaus Magnus*. Thoſe that are not come to perfection ſtick within the ſhells, but thoſe that are perfect, are looſe and drop out when the ſhell is opened.

146

Of their Rivers.

CHAP. XXXIV.

Of their Rivers.

LApLand if any Country is well watered with Springs and rivers: the raoft noted arc thoſe from whence the particular marches and regions have their names , as Umeao, Pitheao , Luhleao, Torneao, and Kimeao, theſe Spring from the Norway mountains, and are encreaſed by Several leſs rivers, unburdening themſelves at laſt into the Bothnick Sea. Vindela fills Vmeao, and Skittlefle Pitheao, Luhleao Swallows a leſs river of the fame name, and Kimcao is encreaſed by Avilaiockh which it ſelf is no Small river, for there are num-berleſs rivulets which run intoir. So Luhleao which has a double Stream, the leſſer receives Pyrrijaus Kardi)och, and it is the Same caſe with the greater called Stoor-Luhleao, and Tornao which is filled with the river Eaungemee Tangeleao and others. And So it is with all the great rivers, which upon that account are So impetuous and big,

that they yield to few in the world •- and becaufe they run through hilly and uneven Countrys, and are flopt by Several dams & weares, they force their way over precipices, with a great noiSe, and in thoSe places are not navigable. Such is the Sluceat Lughlens, called Muflaumokke, and another named Sao, likewiSe Niometfalki i.e. an Hares leap, So called becaufe the river Lughla runs between two mountains So near that an Hare may leap over.

The Ike Cataratts are found at Torna, the moft remarkable is called ter-rafors near the Airway mountain;. Next C^ngerSrooks-fors then Lappia-firs, then three more meeting in an head called by one name Pallo/or/er, next Kettille-fors and lastly hukula-fors rear Torna. Although thefe Catamils ate a great hindrance to Sailers, yet they are advantageous to the mettal-melters, and afford an incredible plenty of Filh. Befides thefe rivers there are abundance of pooles, fo numerous that but few can be named, one is Lulafriskby Lughla, by which Lughleao the greater tuns. Next Lugga and Sabhaig all abounding with Salmons. By the lefler Lughleao are Saggatt, Rit/ack, Pirri-jaur, Skjilka, Sittijock, waykijaur, and Karra-green which exceeds them all, each affording plenty of FiSli. Titha has thefe remarkable ones near it, Hor-na/vandijaur, Arfuflief, Pieskejaur, but efpecially Stoorafuan in which there are as many Hands as daics in the year-, but above all Enarefr\*sk\_neir Kimut. Wexitniut faith the Hills and Hands in it are innumerable, and without an hyperbole, for Torneus affirms that never any inhabitant lived long enough to Survey them all.

There be Some MatShes, little but hill of FiSh, in that language called Suino i. e. holy, and they account it a fin to foul them. Thefe marches have two Channels one above the other: fonntimes it happens that the fill) leave the upper and retreat into the lower, upon which account the Superstitious natives bring facrifice to appeafe the Damon of that mai <h whom they Suppofe to be angry."

CHAP.Of their Mountains.

147

CHAP. XXXV-Of their Mountains.

T Heir land which I treat of laft, is not in the Same condition all over , for that which is near Bothnia is wholfomer and more fertile for all fort of pot-herbs, as thofe can witnefs who have made gardens in both Soils. They found that Some places would bear coleworts, raperoots, parSnips, ra-diShes and the like. In other places byreafon of the abundance of rocks and rivers, the ground is tot) moiSi and ftony, and fndy in many places,which being Scattered by the wind covers the ground like Snow, Such are thofe places Hear the mountains of Norway. Thete Sands make- a very dangerous paflage for travellors, efpecially when they are covered with Snow, becauSe then they cannot tell what they are to avoid, fomiimes falling in and being overwhelm-ed. Towards Norway, are very high mountains which the Swedes call Fidl the Laplanders Tudderi. tluerius calleth the top of the mountains Sevo which he took from Pliny 4. c. 13. By Adamus they are called Riphai, but he was to carelefs in looking over Pliny, Solinus<sup>3</sup> and Orofius. But whatever the name is, what Pliny Saith is true of the mountain, that it is nolefs than the Ri-fhsan; the top is perpetually covered with fnow. Moreover the afcent and rife of this mount is thus defcribed by Pet. Nevren: the mountain which feparates Norway horn Ltpia begins to rife about Zemptland; thence with continued afcent towaiids the north it reaches a hundred miles, till it comes to Titus-fiord,which is a bay of the frozen fea.By this mountain the provinces of Swede-land divided from Norway, as by a wall deSigned by.nature herfelf. But altho thefe mountains are one continued trad, yet they fwell higher in fome places than others, called by thefe diftindt names, which Samuel Rheen mentions. Waefawaari, Sk.ipoive, Nafiwari, Ceruioiue, Kioldawaari,Niottus-wagg , Keidtkjwatri, Zekjtawaari, Fierrotvaari, Cardawaari, Steikawaari, Skalopacht, Darrawaa/i, Woggoufaari, Niynnas,Xaskjoieue, WalUwaari^Ski-eldawaari , Harrawaari, Portawaari, Lafla, Seggock. Vltivit. In like manner there are many other of their names in the other parts of this Country , but becaufe it is hard to meet With them all, and not fo much to our pur-pofe, wee'l end now.

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CONTENTS

CHAP. I.

Of the Name of Lapland.

Pag. 1.

Of the Situation of Lapland.

p. 3.

Of the Temperature of the Air, and soil of Lapland.

p. 7.

Of the Division of Lapland.

p. 9.

Of the Laplanders in reference to the inclinations, temper and habit, of their minds and bodies.

p. 12.

Of the Original of the Laplanders.

p. 15.

Of the Religion of the Laplanders.

p. 21.

Of the second, or Christian Religion of the Laplanders.

p. 24.

Of some remains of Paganism in Lapland at this time.

p. 34.

Of the heathenish Gods of the Laplanders, and their manner of worship at this day.

p. 37.

Of the magicall Ceremonies of the Laplanders.

p. 45.

Of the Government of the Laplanders.

p. 60.

Of the Judicatures and Tributes of the Laplanders.

p. 65.

Of the Laplanders Fairs, and Customs in Trading.

p. 67.

Of the Language of the Laplanders.

p. 72.

Of the Houses of the Laplanders.

p. 80.

Of the Garments of the Laplanders.

p. 87.

Of the Diet of the Laplanders.

p. 91.

Of the Hunting of the Laplanders.

p. 94.

Of the Laplanders Weapons, and other instruments of Hunting.

p. 98.

Of the Laplanders Handy-craft-trades.

p. 100.

Of the Womens Emploiments.

p. 103.

Of the Emploiments common to both Sexes.

p. 105.

Of their Divertisements.

p. 107.

Of their Contracts and Marriages.

p 110.

Of their Child-bearing, and the Education of their Children.

p. 120.

Of their Diseases, Death and Burial.

p. 124.

Of their Cattel.

p. 129.

Of the wild Beasts of the Laplanders.

p. 133.

Of their Birds and Fish.

p. 137.

Of the Laplanders Trees and Plants.

p. 141.

Of their Mettals.

p. 143.

Of their Stones, Jewels, and Pearls.

p. 144.

Of their Rivers.

p. 146.

Of their Mountains.

p. 147.

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